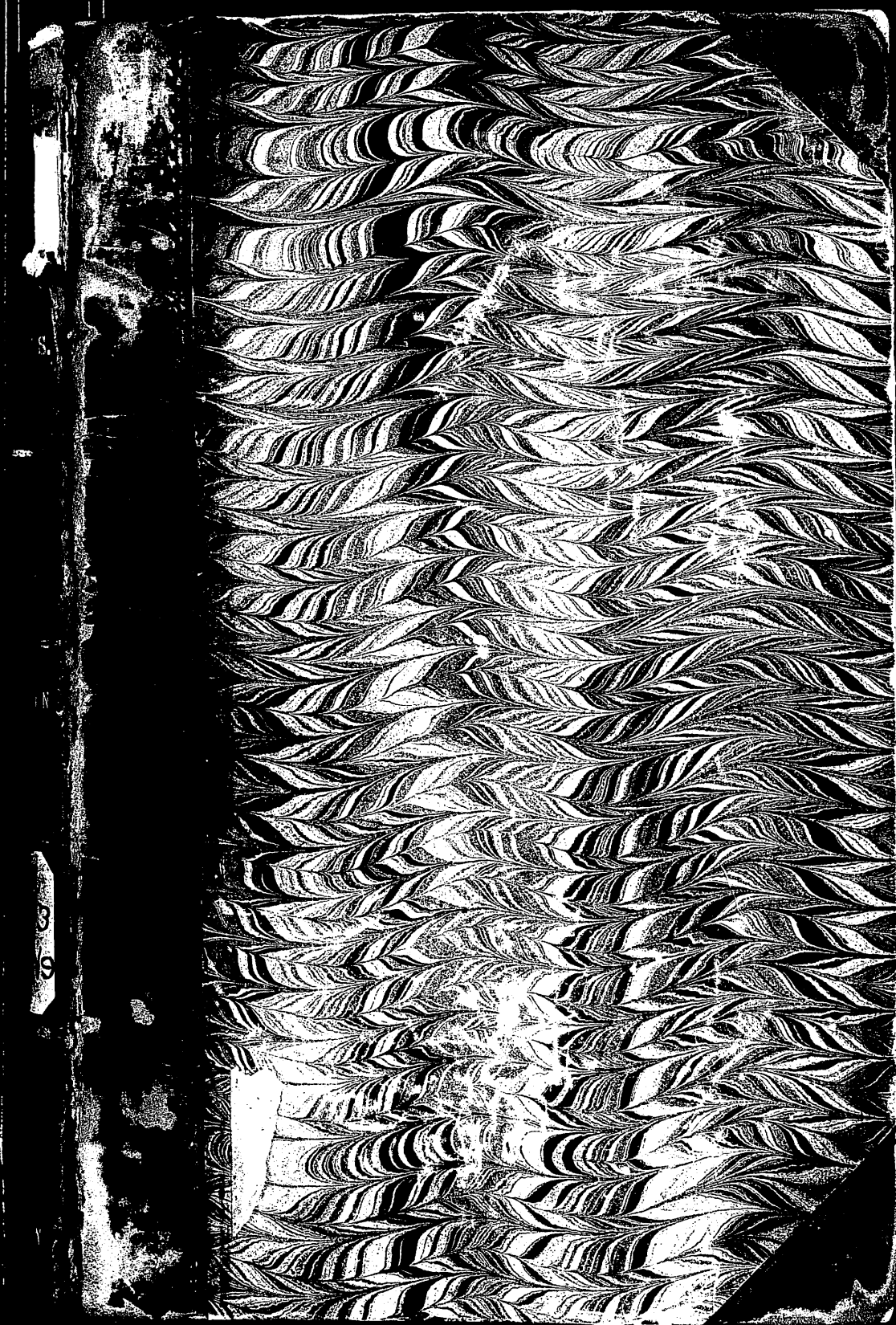




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HONDURAS:

A RECORD OF FACTS

AND

REPLY TO A PAMPHLET ENTITLED "BELIZE;"

"ORDERED BY THE COMMITTEE OF THE BAPTIST MISSIONARY SOCIETY;
AT THEIR MEETING HELD JUNE 15TH, 1848, TO BE
PRINTED FOR PRIVATE CIRCULATION."

BY WILLIAM NORTON,
OF EGHAM, SURREY;
AND FREDERICK CROWE,
OF GUATEMALA.

FOR PRIVATE CIRCULATION.

LONDON:
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ERRATA.

At page 60, line 19 from top, for "River-terrace," read "River-street."

On pages 87 and 88, 1847 is put in the chronological dates four times, for "1848."

On page 89, line 2, insert "it" after "to appropriate to."

At page 112, c. 2, for "section 4," read "5."

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THE above pamphlet is one of importance. If unanswered, a Christian missionary is dishonoured as unworthy of confidence, and the mission he superintends as unworthy of support. It relates to the withdrawal of the Baptist missionary committee from Mr. Alexander Henderson, for twelve years the Society's missionary at Belize, and from the church of which he is pastor; also to the sale of the Society's property, long occupied by them. The chief points are these:—

1. The committee state, that "unfounded charges" on these subjects have been "published in this country," from which *they* have "*suffered wrong*," p. 16. It can be shown, we believe, that, with the exception of one or two inaccuracies, which were corrected so soon as known, the published statements referred to are strictly true; and that inaccuracies on the part of the committee, from which Mr. Henderson has suffered wrong, have not been corrected with equal promptitude.

2. The committee state that they *withdrew from Mr. Henderson*, "after full and painful deliberation;" that they did so on "*the ground*" of "his treatment of Mr. Buttfield and Mr. Kingdon;" and because they "could not adopt the alternative he proposed, and approve of his temper and treatment" of these brethren, pp. 4, 7; that they came to this decision "without adjudicating on any disputed fact, and taking into account the admissions and spirit of Mr. Henderson's own letters," p. 4; that Mr. Buttfield and Mr. Kingdon had described his treatment as "cruel and abusive," p. 9; that "the whole question was before the committee in the letters" of the three missionaries, and that these "mentioned exclusively matters of personal conduct between the missionaries themselves," p. 4. Now, it can be shown that the committee withdrew from Mr. Henderson *immediately* after these letters were first laid before them, and decided upon them; and that they had not in these letters themselves, ground for coming at once to a decision hostile to Mr. Henderson; much less for approving of the conduct of Mr. Buttfield and Mr. Kingdon, and transferring the whole mission into their hands; it can be shown that the treatment Mr. Henderson received from Mr. Buttfield and Mr. Kingdon by no means justifies this exclusive approval of their conduct; that the "admissions and spirit" of Mr. Henderson's letters, as compared with the admissions and spirit of their letters, afford no ground for deciding against him; that the statement that all these letters referred *exclusively* to matters *personal*, is very, very far from fact; that the subject on which Mr. Henderson first wrote to the committee about Mr. Buttfield was his conduct, not towards

himself, but as a *missionary*,—his want of application, devotedness, and fitness for mission work; that these letters shew that Mr. Henderson had denied that he had any personal quarrel with Mr. Buttfield; that Mr. Buttfield's letters admitted, to some extent, the reason there was for Mr. Henderson's report to the committee, but showed, at the same time, a determination to say all he could against Mr. Henderson; that some of his statements were palpably incorrect, and that the aggravation of charges against Mr. Henderson by one expecting censure, if not removal, in consequence of Mr. Henderson's report, had so much the appearance of personal hostility as to render his statements unfit to be relied on; that although the letters of Mr. Buttfield and Mr. Kingdon did really refer to matters personal, yet instead of referring to these *only*, they contained also charges *ruinous*, if true, to Mr. Henderson's *character*; that Mr. Kingdon's *one* letter, written after he had been but *a month* in Belize, contained heavy charges of this kind, and that, though the committee had not informed Mr. Henderson of the nature of these charges nor investigated their truth, they invited brethren to hear the letters read which contained them, and thereby put those charges into circulation without having even given Mr. Henderson an *opportunity* of proving them untrue; that Mr. Kingdon's letter bore strong internal evidence of a keen spirit of detraction, so that full corroboration of it was necessary before the committee could, with propriety, either receive it or place confidence in the writer. It can thus be shown that the committee had *no evidence* before them which could justify them in thus summarily depriving Mr. Henderson, and transferring his agency at once to Mr. Kingdon. But evidence can be given, both in reference to these charges and in support of the general character of Mr. Henderson, amply sufficient to prove that whatever failings may be thought to have attached to his conduct, they are such as are incidental to all good men, and that they in no degree affect the sterling excellence of his character or his eminent fitness for usefulness in that part of the mission field.

3. Among the reasons given by the committee for *refusing to permit the church to occupy the mission premises* after it had resolved to retain Mr. Henderson as its pastor and provide for his support, is this—that they could not “take any step that would have the effect of inducing Mr. Henderson to remain at Belize;” that there seemed “no hope of his living peaceably” with their brethren; that “all hope of even decent co-operation was at an end;” and that they did not “deem his continuance” at Belize “for the ultimate good of the church itself;”

p. 5. The committee thus imply that Mr. Henderson had been so guilty of destroying peace already, while the other brethren had been cultivating it, that they could not trust him again. It can be shewn, however, that the other brethren were in truth the sowers of dissension; and that, instead of cultivating peace, they exposed Mr. Henderson to an amount of annoyance, pain, and disappointment, which it was scarcely possible for any one to bear unmoved; and, therefore, that, even if there were anything in Mr. Henderson to render co-operation difficult, this ascription of the *whole* and *entire* blame to him is altogether partial and unjust. Facts will prove, also, that while the church under Mr. Kingdon's care has been broken up, and his own labours have been of little avail for any good end, Mr. Henderson's continuance at Belize, as pastor of the church, has hitherto, notwithstanding all trials, been *for their decided good*.

4. Among the reasons given by the Society for *selling the mission property*, instead of permitting it to be occupied by the church under Mr. Henderson's care, *after* the committee had resolved to withdraw Mr. Buttfield and Mr. Kingdon from Belize, are these;—that to have permitted that church to use the property free of charge would have implied “an amount of confidence in the management of the station” they did “not feel,” p. 7; that it would have been to hand over the property to one “in whom, as a missionary, they have ceased to confide,” and would have been “taken as a recommendation of the station under his management to our churches at home:” that it would not have been welcome to the second church, who regarded Mr. Henderson “as the originator of these divisions,” p. 16; that they were “compelled to sell,” and did so because they could not “with confidence or in justice give the property to any one in Belize;” p. 7.

The committee thus plainly declare that Mr. Henderson, as a missionary, is adjudged by them unworthy of confidence, and that it is wrong for the churches in England to assist him. In answer to this judgment, it will be necessary to state what the charges are which have been made against him, to show how unsustainable they are, and how entirely overwhelmed by a mass of opposing testimony. It will also be shown that the committee, instead of being compelled to sell, have, by selling, done injustice to those who have "contributed to the expense of the station" (p. 16) in the belief that it was designed to be permanent; and that, while the committee give importance to the opinion of the few persons under Mr. Kingdon's care, they not only neglected to ask the opinion of the church of 150 members under Mr. Henderson's care, as to any of these matters; but when it was given, acted still in opposition to it.

5. The committee state that "Mr. Henderson's spirit and conduct in connection with these differences, have rendered nugatory the expense of sending out two missionaries, and of supporting them nearly three years; and have now induced the committee to incur the further expense of abandoning the station" (pp. 14, 16). It will appear, however, that the real cause of the uselessness of this expenditure (which has probably swallowed up the whole sum received for the sale of the property), was the sending out of ill-adapted missionaries, and the transfer of the station wholly into their hands; and that they sold the property in consequence of the abandonment of the chapel by the former congregation; the failure to raise a new one; and their decision, without good cause, that, even if Mr. Buttfield and Mr. Kingdon ceased to occupy the property, Mr. Henderson must not be permitted to do so.

6. The committee intimate, more than once, that Mr. Henderson has stated what he *knew to be untrue*; for instance, as to the differences between himself and the other missionaries having originated in the subject of communion (pp. 8, 9); and as to favouritism having been shewn by the committee when he "*knew that the committee could have given no indications of favouritism*" (p. 12.) In each of the cases where this imputation of known untruth is made, it will be shewn that what Mr. Henderson *really said* (for his statements are sadly misquoted and misrepresented) he at least *believed* to be true, which is quite enough to vindicate him from the charge of known misrepresentation; but it will also be shewn that so far as they can be tested, most, if not all, of the statements on which the committee found their imputations are *really* and *substantially* true, as well those that refer to communion as those which relate to matters of accounts.

7. In reference to *accounts*, the committee intimate that Mr. Henderson has not kept them with "minuteness and accuracy;" that he has made "inexplicable statements" respecting them, and used means to obtain money disreputable and wrong. When the facts have been fully stated, it will appear that Mr. Henderson has kept his accounts with accuracy, that his statements are not inexplicable, and that he has done nothing which does not become his strict integrity.

8. The committee say that they "are deterred from doing *more*" than they have done in this pamphlet, "by an *unwillingness to expose* what they would have preferred entirely to conceal." After inquiring privately into the full extent of the charges which the committee could make against Mr. Henderson, we have found no charge the exposure of which Mr. Henderson has reason to fear, or which we propose to conceal. But there are some charges so slanderous, that the extent to which the committee has already circulated them by inviting members of the society to hear them read, without having examined their truth, more discredits themselves than him; charges which they *ought* to have examined, but which, so long as unexamined, they ought to have left wholly unrevealed. Even before this pamphlet was published, the committee had *done more* in what they had printed against Mr. Henderson than they ought to have done, by saying in their published Report what they never had evidence of, and what, after repeated entreaties, they acknowledged to be incorrect.

9. The committee say that "friends who have read one side of the case and desire to know *the whole*, can find here the requisite information." p. 16. It is indeed necessary now to state, as far as practicable, "the whole" case, but it will be

found that "Belize" is far from supplying "the requisite information," and that what it does state conveys an impression very different, in some cases opposite, to that made by the facts themselves. Of Mr. Henderson's statements as to the conduct of Mr. Buttfield and Mr. Kingdon, the committee say "it is not necessary to examine them;" but they "think from the evidence in their possession, that they are all capable of a *satisfactory explanation*." The facts will shew whether the conduct of these brethren was such as this statement implies. "Mr. Buttfield's letters," they say, "exhibit throughout a Christian spirit." A sufficient outline of them will be given to enable the reader to judge. The committee say nothing of the spirit of Mr. Kingdon's letters, but as they decided, in part, on the *spirit* of Mr. Henderson's letters, when they transferred his agency to Mr. Kingdon, they imply that the spirit of Mr. Kingdon's letter was all that could be wished. Whether it was so, will be seen. Indeed there is scarcely any part of "Belize" which will not appear in a new light when the facts are known.

The above are the chief points to which attention is requested.

It may seem very improbable that the committee of the Baptist Missionary Society should have ordered a pamphlet to be printed which can be shewn to convey in many respects an impression which is not correct. We cannot, however, but feel that in this case they have done so, and that it is a sacred duty to represent to them, and to all whom they may have influenced, the extent to which they have done so. If the statements had been those of an individual only they would have been of much less importance, but as the committee have given them the force of their combined affirmation, it is necessary to meet them with a fulness of evidence proportionate to the weight of their opinion, and to the solemnity of the decision they have given—the decision that Mr. Henderson, as a missionary, and the mission at Belize, so long as he conducts it, are unworthy of confidence and support. This decision has been circulated in the midst of a special appeal for their support, and derives therefore still further importance from the opposition it gives to that appeal.

It is to be hoped that the committee will yet see reason to retract many of their statements, and that this subject, though painful in itself, will have a beneficial effect on the management of missions.

Mr. Norton and Mr. Crowe have taken the sole responsibility of these pages. Mr. Norton has had extensive correspondence with Mr. Henderson, and an intimate knowledge of many of the events in this country to which reference will be made. Mr. Crowe, on his expulsion from Guatemala, arrived at Belize the day after it was known that the committee had withdrawn from Mr. Henderson, and had placed the whole of the mission property in the hands of Mr. Kingdon, and he continued there till he came with Mr. Henderson to England; so that he is personally acquainted with the important circumstances of that period, as well as with the character of Mr. Henderson and the church from a long previous residence at Belize.

A narrative of events and selection of testimony will first be given, and then a more particular reply to the statements of "Belize."

## Narrative of Events.

### I. THE HONDURAS MISSION FROM ITS ORIGIN TO THE ARRIVAL OF MR. HENDERSON FROM 1822 TO 1834.

1. Mr. and Mrs. BOURN were the first Baptist missionaries sent to Belize. They sailed in April 1822, and according to the usual time occupied in the voyage, would arrive in June. June, July, and August are the hottest months there, and the most dangerous to persons arriving from a milder clime. It will be seen that inattention to this fact has occasioned much loss both of life and money at this station, and the greater part of those "discouragements" which the committee say have been "almost incredible:"

p. 3. "Mr. Bourn had to lament the loss of his wife in the November after his arrival:" Dr. Cox, Hist. II. p. 43. G. F. Angas, Esq., so well known as a Baptist merchant and shipowner, engaged at that time in the mahogany trade of the port, gave Mr. and Mrs. Bourn a free passage, and afterwards generous and important aid. It was hoped that the mission might be blessed not only to Belize, but to the Negroes and Indians employed in felling timber in the forests, to the Mosquito Indians living on the coast

south-east of Belize, and friendly with the English, and to the provinces of Central America, then casting off the Spanish yoke. —(See Hist. of Northern Baptist Churches, p. 269; and Dr. Cox's Hist. of Baptist Mission, vol. ii. p. 43.) It will be seen that the mission has been *really blessed to each of these ends*, and that the committee anticipated a considerable increase in its usefulness at the very time when the arrival of Mr. Buttfield and Mr. Kingdon led to events which have greatly changed their representations as to its importance. Before that time they were anxious to strengthen it; now they speak of the "great expense and anxiety which the maintenance of it has incurred," and say that after having been more than once on the point of withdrawing from the station, they have "at length taken measures to *effect this purpose*, under the conviction that their funds can be more *satisfactorily employed elsewhere*;" p. 3. Their funds have been in part withdrawn; the school-house, chapel, and mission dwelling-house, have been sold; but from Honduras, as a missionary station, they have not entirely withdrawn, for though nearly a year has passed since "Belize" was published, Mr. Kingdon, when we last heard of him, was still in Honduras, endeavouring to form a station not far distant from Belize. The committee seem to be scarcely yet convinced that their funds can be "employed more satisfactorily elsewhere." The expense of retaining Mr. Kingdon there is upwards of 300*l.* a year. See Report for 1849.

2. The results of *Mr. Bourn's superintendence of the mission were really discouraging*. Mr. Henderson says that he found the mission a wreck through the conduct of the missionary; see P. C. Mag. 1848, p. 172. Nor does it appear to have made much sound progress at any time during the twelve and half years it was under Mr. Bourn's care; although from 1826 to 1834, as the committee themselves inform us ("Belize," p. 7), the church was open, and had therefore the advantage, if any, which is thought by some to attend that practice. Expended in thirteen years 5,522*l.*

Mr. Andrew, an agent of Messrs. G. F. Angas and Co., writing from Belize in April 1825, nearly three years after Mr. Bourn's arrival, said that the church had then *four* members. Of Captain Whittle, whose testimony will hereafter be given, and who had then recently conveyed Mr. and Mrs. Knibb to Jamaica, as captain of a vessel belonging to the same firm, Mr. Andrew says, "He bears a most excellent character as a sterling Christian." This character Captain Whittle has sustained ever since.

The Society's Report of 1825 says, that four persons had been baptized in the past

year; p. 20. And Mr. Bourn, writing June 7th 1826, reported twenty-one *communicants*.—N. B. Mag. 1826, p. 443. We are not aware how many members there were at this time or afterwards.

Dr. Cox says, in his History of the Baptist Mission, vol. ii. p. 269, that the church under Mr. Bourn's care was "undistinguished by great enlargement;" but he adds, that "subsequently, upon his removal to Nassau, his successor, Mr. Henderson, who *laboured diligently on the spot, and in excursions into the interior, enjoyed considerable success*. The congregation at Belize soon doubled in number, while several schools were established, and prospered."

The *Missionary Herald* for July 1848, p. 103, says,—"The history of the station during his (Mr. Bourn's) residence was *fraught with disappointment*."

3. Mr. Bourn's removal to Nassau, in the Bahamas, arose from reports implicating his moral character. At Nassau similar charges were made. The Society's Report for 1837, p. 29, says that "investigation was immediately made" and Mr. Bourn's connection with the Society dissolved.

4. Mr. Henderson, referring to the statement of the committee ("Belize," p. 7), that Mr. Bourn's was "*an open church* between 1826 and 1834," remarks (Letter of Aug. 10, 1848), that they themselves "*shew the time when the church was an open and when a close communion [one]. It began close*," he adds, "under the first missionary. I found not one voice lifted up against its being made by me close after it had been [for] years professedly open. Indeed, so lamentably uninitiated were they in the affairs of scriptural church business that the wish or rather act of Mr. Bourn in admitting the unbaptized to the table, was submitted to simply because he required it to be so."

5. Though, however, Mr. Henderson found no objection among the members of the church to the adoption of strict communion, he found that many of them were so *unfit* to be members, that it was necessary, on this account, to *begin anew*. In a letter to Mr. S. Green, of Walworth, dated April 27, 1846, he says, after referring to the church formed by Mr. Bourn as having been first strict, then open, "I found many of whose piety I had doubts; indeed so many, that I concluded it to be my duty to begin afresh; not with a view to alter the discipline, but to rid us of improper or unconverted members. I resigned my connection with the church, and received persons one by one, on a profession of repentance towards God, and faith in our Lord Jesus Christ."

6. Another painful disappointment, but not relating to Mr. Bourn, occurred at Be-

lize two years after the station was begun. Assisted generously by Mr. Deakin, of Birmingham, and by the gift of a free passage to Honduras by Messrs. Angas and Co., the committee sent out Mr. and Mrs. FLEMING, to commence a station among the Indians on the Mosquito shore (Report 1824, p. 26). They arrived in July 1824; it was the hot season, and Mr. Fleming was so affected by it, that for three weeks he was "unable to put on or take off" his clothes, owing to the "numerous boils" on his hands. He was soon seized with malignant fever, and died Sept. 13, after five days' illness; his wife died four days afterwards; both of them within two months of their arrival. The Report speaks of these bereavements as "mysterious" and "unexpected." (Report 1825, p. 20.) Had a better season been chosen, it is probable that they would not have occurred. (Bap. Mag. 1824, pp. 498, 545; B. M. S. Report 1825, p. 20.)

7. The *expensiveness* of living at Belize does not admit of question. Mr. Fleming informed the committee that everything was "excessively dear" there. For a house containing two rooms, in a bad situation, he paid 4l. a month. The wages of a servant were from ten to twenty shillings a week; and very few carpenters worked for less than twenty shillings a day. (Bap. Mag. 1824, pp. 498, 499.) But whatever may be the expense of maintaining a mission at Belize, it cannot be esteemed a reason why efforts to save souls there, and especially efforts already blessed, should cease.

8. Mr. Fleming said also that *wickedness abounded*; the Sabbath was ushered in by a market, and was afterwards spent by the negroes chiefly in drinking or work. The altered state of things now is a proof of the blessing which has rested on the labours of Mr. Henderson and others in after years.

9. In 1824, Mr. Bourn purchased at the Society's expense, a piece of land for 230l. currency, or 138l. sterling (a pound currency being 12s., or three-fifths of a pound sterling). He had the bill of sale, a copy of which is before us, drawn thus:—"Mr. Joseph Bourn, on his own account. Bought," &c. It is dated 6th Jan. 1824. On this piece of land he erected, in 1824, a dwelling-house and commodious chapel, of wood; the former above the latter, and both under the same roof. (Bap. Mag. 1824, p. 499; Miss. Herald, 1848, p. 103.) These, and the school-house erected by Mr. Henderson, are the chief parts of the property lately sold. After Mr. Bourn left Nassau he returned to Belize, and laid claim to the piece of land on which these

were built as his own, "*entering a suit against me*," says Mr. Henderson (Let. of Nov. 10, 1848), "for the purpose of obtaining possession of the premises. For the purpose of defence, I obtained a *power of attorney* from the mission committee, and defeated Mr. Bourn, getting, by the judgment of the court, *the only title the Society held to the property*. Mr. Bourn never gave up the original bill of sale, nor altered it in favour of the Society." This is important in reference to Mr. Henderson, for the committee, while blaming him for the use he afterwards made of his power of attorney, says ("Belize," p. 13), that "he had never had occasion to use it." The expense of the Honduras mission for 1824, as given in the Report for 1825, was 1181l. 16s. 1d., which was no doubt chiefly for this building, and agrees with the statement in "Belize," that this ground and building cost about 1,000l. But Mr. Henderson says (Let. of Oct. 24, 1848), that "such perishable materials, after upwards of twenty years use in a hot climate," and, we may add, in one so damp also as that of Belize, were, in 1848, of "doubtful value to the purchaser, who appropriated the premises to *other purposes* than they had been constructed for;" so that he ascribes a very small part of the worth of the premises at the time of the sale to what was expended on the *meeting and dwelling house* by Mr. Bourn. But, besides the sum expended on these by the *Society* through Mr. Bourn, it seems likely, from a passage in the Report for 1824, p. 26, that other sums were given towards them by persons in Belize; for the committee says of them, "it is probable that *considerable aid will be furnished on the spot*." If such aid was really given, it furnished a strong reason against the sale of the building, or, if sold, for applying a part, at least, of the proceeds to the support of another Baptist meeting-house at Belize.

10. As to the desirableness of *sending the Gospel into the once Spanish provinces* near Belize, the committee said in 1824, "How earnestly is it to be wished that these fine and extensive countries, long the seat of Popery in its lowest and most degraded form, might be blessed with the diffusion of that sacred light which shall guide them in the road to happiness and God." And is not Belize still, as it was then, a place of the greatest importance as a central station for this end? Mr. J. Jefferies, a Wesleyan Minister, now in England, but formerly a missionary in Belize, in a note to Mr. Crowe dated Sept. 18, 1848, says, "If spiritual light be diffused at all among the poor deluded Spaniards and untaught Indians, it *must go out from Honduras Bay*."

## II. THE MISSION FROM THE TIME OF MR. HENDERSON'S ARRIVAL IN 1834 TILL HIS CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY CEASED IN 1846'

1. Mr. Henderson, having found that there were so many members of unfit or doubtful character in Mr. Bourn's church, formed a *new one*. His views of communion must have prevented him from becoming pastor of the former church, even if this step had not been needful, unless they had felt it right to renounce their open communion practice. This fact shews how important it is that more care should be taken to secure likeness of sentiment between a missionary and the church, if there be one, at the station to which he goes. The difference of sentiment, however, in this instance, was more apparent than real. Had not the church been corrupt, no new church would have been needed. Mr. Henderson says, that he found "most of the members disapproving" of open communion; "some indifferent, and a general want of understanding of the difference." Of the new church, he says—

"No form of discipline or articles of belief were ever prepared. Our reference on every occasion being to the word of God direct. . . . The only particulars in which we differ from the bulk of *strict communion* churches in England are two, that I know of, and they are these:—First, I baptize candidates of whose profession I am myself alone satisfied, without consulting the church or admitting the candidates into its precincts. They are afterwards heard before the church when baptized; and accepted or not according to the judgment of the church. Some never do offer themselves; some join other churches; and some from being often rejected, are many months ere they be received as members. This plan I adopted because I could see no other in the New Testament. Secondly, in conducting the business of the church, we are in the habit of deciding by a unanimous vote instead of by a majority of votes; and I have to say, from fifteen years' experience, that I have no reason to regret adopting the plan." Letter to Mr. Green, of Walworth, April 27, 1846.

2. As the new church *had adopted the practice of strict communion*, it was needful now, in order to ensure harmonious action, that *any missionary sent out* to assist Mr. Henderson, and unite with the church as the centre of usefulness, should *not be conscientiously opposed to the practice*; for if he were so, conflicting influence must needs be felt, and difficulty, if not discord, ensue. Unhappily, the missionary committee have not carefully guarded against this evil. If they had not known, it would have been easy to learn the sentiments of the church; but if, as they state in their letter to the church of May 30, 1848, they have aided them with "equal satisfaction as an open church between 1826 and 1834, and as a strict church between 1834 and [that] present time" (see "Belize," p. 7) they must certainly have *known that the one* was open and the other strict; for satisfaction in aiding a strict church, implies of

necessity the knowledge that it was strict. Immediately after the sentences already given from Mr. Henderson's letter to Mr. Green, of April 27, 1846, he says (the italics are ours)—

"Of five persons sent out (one of whom never reached, therefore I cannot speak of his sentiments; another, from the church at Canterbury, was shortly cut off, I do not recollect his; but the last three, Messrs. Hosken, Buttfild, and Kingdon, are all open communionists. The first breach upon harmony between Mr. Buttfild and myself arose out of this—he having proposed to sit down at the table, and objecting to become a member, stating distinctly that he did not approve, and would, by his uniting with us, give his sanction to the principles of strict communion. He afterwards also stated as a reason when asked by a deputation from the church, 'that before quitting England he had been cautioned,' &c. On the arrival of Mr. Kingdon, he also informed me that he had his advice from England from Mr. Angus to form a *new church, a separate station*. On the *second week*, arrangements were completed contrary to all my persuasions. Indeed, this was the true and only cause of non-co-operation between Mr. Kingdon and myself. *The thing from that day was rendered morally impossible*. I needed to spend some time amongst the natives; he amongst another tribe when I should return. It is plain that but *one station for constant preaching* could be supplied by us, as but one missionary at Belize could be calculated upon at one time. Nevertheless a second station was formed, and a *church*. Of whom is the church composed do you ask? Of Messrs. Buttfild and Kingdon, with their be-trothed; *three excluded members from our church, without a question being put to us* (one of these very three has since come back, confessed, and been restored to her place); one sickly member who lives very near the second station, and one other who fills the office of pew opener, lighter-up, &c. These are the entire number to the best of my knowledge; eight in all. Four of the mission family, two excluded, and two dismissed members. The congregation, as far as I can learn, averages about thirty persons in all. These are the points, or facts, to which I wished to draw your attention. The letter of Mr. Angus to Mr. Kingdon on his assuming the charge [of the property] after me, *seems to me to contain ominous sentiments relative to this question also*."

Mr. Buttfild does not admit that he said he was cautioned *before quitting* England (see "Belize," p. 11), but such is the record on the *church book at Belize* of the report of the messengers, and Mr. Braddick, one of them, who has been referred to on the subject, maintains that the record is quite correct. The committee admit (see "Belize," p. 10) that Mr. Kingdon was left "free" to form another station and church, and as there is every reason to suppose they knew his sentiments, they might be sure what practice, as to communion, the church would adopt; so that the committee, notwithstanding the "satisfaction" they felt in aiding "a strict church," which was the only church needed at that station, sent out a missionary with free permission to form a second church

which they probably knew would be open ; which was not in itself required ; which would tend to weaken the strict church, and could scarcely be looked upon as other than a rival, if not an antagonist society. But, supposing them to be quite ignorant when they sent out Mr. Kingdon of the reasons why he could not co-operate with Mr. Henderson in the same church, the fact that Mr. Kingdon *told them*, as he himself says in his letter to Mr. Crowe, of April 1, 1846, that, on account of what he had "heard of Mr. Henderson's *crotchets*," he "must have a preaching station of *his own*," was enough to lead them to inquire into the reasons of this alleged necessity ; and even if these had been imperfectly disclosed, the mere fact that he could not co-operate with Mr. Henderson in the same station, but *must* have one entirely distinct and separate, in a place so small, was enough to render it doubtful whether he would contribute anything to the prosperity of the mission there at all, although he was chiefly to be occupied in translations. It is evident, therefore, that during Mr. Henderson's connection with the Society, the peace and prosperity of the station were several times perilled by want of congeniality of sentiment between the new missionaries, and the church and pastor already there ; and that, although the end to be desired was to assist and strengthen their efforts, the result of thus placing opposing sentiments on the same spot, was to render "co-operation morally impossible ;" and to raise up in its stead a weakening opposition, in which the discipline of the second church tended directly to discredit and annul the discipline of the first. No wonder if, while sending "assistance" such as this, the committee found Mr. Henderson somewhat hard to please ; no wonder if Mr. Henderson asked that the opposition should be withdrawn ; no wonder if, when, instead of withdrawing it, the committee transferred to it the whole property and management of the mission, a sense of impropriety became so deeply fixed in the minds of the brethren, and indeed of many of the people of Belize, that the Society's agents had little countenance, and were soon withdrawn. But after this neglect on the part of the committee of what ought to have been their care, it is surely uncandid and unjust in a high degree for them to cast the sole and entire blame of all that they lament on Mr. Henderson.

Mr. C. H. HOSKEN, now pastor of the Baptist church at Crayford, Kent, sailed from England Jan. 22, "to co-operate" with the committee's "esteemed friend Mr. Henderson," and arrived at Belize, May 20, 1841. He and his wife both became ill, and he "considered it to be their duty to

remove to a climate more congenial with their constitutions ;" see Miss. Herald in Bap. Mag. 1841, pp. 151, 478. After a stay of three months they went to New York. During this short time "the question of open communion," he says, "*came up in my missionary labours*." He was then first led to doubt whether he held the truth on the subject (P. C. Mag. 1848, p. 85). But had he remained, and still held his former opinions, it is evident that the subject would still have come up, and that on any question of duty respecting it, he and Mr. Henderson must have taken different sides ; and, instead of *co-operating* with, opposed one another.

Mr. J. P. BUTTFIELD, a member of the free communion church, at Boxmoor, sailed for Belize, Nov. 13, and arrived Dec. 31, 1844.—(Bap. Mag. 1844, p. 670 ; 1845, p. 208.)

Mr. KINGDON, formerly of Jamaica, sailed from England Aug. 18th, and arrived at Belize in Nov. 1845.

Besides being in favour of free communion, Mr. Kingdon and Mr. Butterfield were both lower than Mr. Henderson in doctrinal sentiment. The events attending their career at Belize will be referred to more fully presently.

3. *Sad events of another kind attended the sending out of two other brethren* (before the three just mentioned). Mr. PHILPOT, a member of the church at Canterbury, then under the care of Mr. Matthews, arrived at Belize as an assistant to the committee's "indefatigable friend," Mr. Henderson, April 30, 1838, the commencement of the most unhealthy season. He was received, the Missionary Herald says, "by our worthy friends Mr. and Mrs. Henderson with the most affectionate cordiality." But, alas ! he died of consumption, Sept. 7, about four months after his arrival (Bap. Mag. 1838, pp. 85, 406 ; and B. M.S. Report 1839, p. 35). The next year, Mr. WEATHERALL sailed for Belize. He was a member of the church under the care of Mr. Elven, of Bury, and had studied with Mr. Clements of Halstead. He left England June 29th 1839. The vessel arrived at Trinidad Aug. 8th, about the hottest period of the year, and stayed there nearly a month. While there, Mr. Weatherall exposed himself too incautiously to the burning sun. The day after he had again embarked for Belize, he was seized with fever ; delirium came on ; he sprang out of the cabin window and was drowned.—(Herald in Bap. Mag. 1839, p. 400 ; 1840, pp. 43, 44.) In both these cases the season of arrival was the worst ; and the sad result cannot but suggest the thought that the danger of arriving at such a season ought, if possible, not to



have been incurred. In the three cases following, it was avoided; and in none of them did mortality ensue. Mr. Hosken arrived in Jan.; Mr. Buttfield in Dec.; Mr. Kingdon in Nov. With respect to Mr. Philpot, it seems probable that he was consumptive before he left England. In these two cases, therefore, there is much reason to regret that the committee are not more free from the appearance of having neglected the use of such precaution as is needful to afford reasonable hope of avoiding such "discouragements."

4. *How energetic Mr. Henderson's labours were, how gratifying his success, and how important, till recently, this station appeared to the committee, will appear from the following analysis of statements in the Society's Reports.* The italics are ours:—

1836. Mr. Henderson "most diligently engaged" in preaching and educating the young. Had made "repeated excursions into the interior." The congregation had "more than doubled." In sabbath-school 100; day-school 30; evening-school for apprentices of all ages 50; Mrs. Henderson's infant-school 70. Reason to "rejoice that such vigorous efforts are made" for the young.

1837. The mission "favoured with considerable prosperity." The congregation still increasing; several added to the church; its members "advancing in the knowledge and spirit of the Gospel."

1838. Mr. Henderson's sphere of labour had "progressively enlarged." Children in day-schools 200; assistance needed for their instruction. Added to the church 16; number of members 60. "From their contributions and from the schools, nearly 200*l.* sterling" had been furnished the past year "towards the expense of the mission." Mr. Philpot was on his way to assist in the schools, &c.

1839. Mr. Philpot's speedy death. Mr. Henderson's health impaired; he is importunate for immediate help. Five added to the church: a second preaching station opened in a distant part of the town.

1840. "Gradual enlargement" of the mission. Mr. Henderson a "laborious missionary." His health still fails. "*More than ever desirable to increase the agency*" at the station. Mr. Weatherall's death a great disappointment. It is the committee's "*anxious desire to send some other brother to this important post with the least possible delay.*"

1841. Mr. Hosken had arrived. His help necessary on account of Mr. Henderson's weakness, and the enlargement of the mission. Several additions to the church. Members more than 100. The word beginning to sound out from it round about.

At Baker's Bank the chief expense of a new chapel met *on the spot*. Mr. Horsfall preaches, and has a school there. Mr. Crowe takes charge of the schools of an agricultural settlement: two other members of the church about to occupy spheres of usefulness; one of them a Charib. A burying ground presented by the Governor, and a site for another dwelling-house by Mr. Adams, a deacon.

1842. Mr. Hosken had left. Mr. Henderson was aided by *seven* teachers and native preachers. Preaching at four "important places" on the coast. The schools "prospering;" scholars 200; some promising young men received from them into the church. Mr. Crowe labouring in the interior with "considerable success." *Forty-four* persons baptized at Belize during the year. Members 132.

1843. "Considerable encouragement." The station has become a place of *much importance* in the estimate of the native Indian population; many of them under missionary instruction. Mr. Henderson had translated the Gospel of Matthew into the Karif language; this the first part of the bible in it. Several of the members had *removed* to Sierra Leone and Barbadoes. 60*l.* given by the church as a jubilee offering. Members still 132. A house for prayer costing 45*l.* sterling, built on the burial ground at Free-town "exclusively by the members of the church;" this, an "instance of liberality," say the committee, "highly gratifying."

1844. Some "discouragement," owing to exclusion of eleven members, and removal of fifteen to Africa and the West Indies. Eighteen received, of whom eight baptized; members 131. Children in day schools 337, being an increase of 110. Mr. Henderson speaks of the *importance* of the station in consequence of its "connection with the *southern continent of America.*" The schools prosper and are attractive; the native teachers under instruction give "much pleasure;" one of them likely soon to aid in the schools. Mr. Henderson hopes soon to give more time to translating into Karif; and when a coadjutor arrives, *to go and reside for a year or more among the Mosquito Indians*, to learn their language.

1845. Mr. Henderson has "many disappointments;" several native agents have proved "unworthy of confidence;" others, "unsuitable for their office." Two still faithful. Mr. Crowe preaching and teaching in Guatemala with "encouraging success." Five persons added to the church; fourteen from various causes removed. The committee hear from a friend that in *South America* there will probably soon be openings for missionary labours; and hope that the brethren at Belize will be able to enter

on any field which may be made accessible. A press recently established; Mr. Buttfield had arrived; Mr. Kingdon was appointed. Mr. Henderson, in the midst of other labours, makes progress with the Gospels in Karif and Mosquito; the committee hope that the arrival of Mr. Buttfield and Mr. Kingdon will enable him "to make more rapid progress" with these translations.

1846. In Feb. this year the committee resolved to discontinue its connection with Mr. Henderson, but the fact was *not mentioned* in the Report. Added to the church, fifteen; restored, seven; excluded, eleven; members, 130; children in day schools, 183. Mr. Kingdon and Mr. Buttfield had formed a *new station*, and received more than 501. from merchants "towards the fitting up of a chapel." The attention of the committee had been called more than once to the importance of *biblical translation* in connection with the station. Bibles had been distributed in Yucatan and Guatemala; Spaniards, Charibs, and Mosquitoes, *living in and visiting Belize were ready to send the Scriptures into the interior.* "Satisfactory translations" were needed, and a larger supply of Scriptures. The committee ask, "Does not our position at Belize make it incumbent upon us to undertake this work?"

So that though Mr. Henderson had been dismissed, they speak as decidedly as ever this year of the *importance of the station.* Nor are the discouragements and disappointments mentioned in the two preceding years, such as to have afforded reason for any thought of giving up the station.

5. *It was not till after the committee had dismissed Mr. Henderson that they first spoke of him unfavourably, and then they lamentably misrepresented him. It was not till after they found that the transfer of the property to Mr. Kingdon had failed to give him success that they either by word or deed, appeared to question either the importance or success of the station, or shewed intention to give it up, and since that time it has not declined either in importance or success.*

(1.) From the above extracts from the Reports it is clear that up to 1846, Mr. Henderson is uniformly mentioned as "laborious," "worthy," "esteemed." But in that of 1847, the committee say, that they had been

*"constrained by various painful considerations, to dissolve their connection" with him, he having "requested the committee either to withdraw their sanction from the other brethren there, or to accept his resignation and enable him to remove to America. They adopted the latter alternative, and signified their willingness to aid his removal. He then resolved to remain at Belize, and has broken up and divided the church."*

The committee say they were "*constrained*," &c. And yet Mr. Henderson was still "*laborious*" and useful, and was *beloved and esteemed by the church.* Not so Mr. Buttfield. Mr. Kingdon had been in Belize only a month, but had already acted by no means in a Christian manner, first, by taking hot and hasty offence at something Mr. Henderson had said in a sermon, and instead of speaking to him on the subject (Matt. xviii. 15.), shutting himself up in cherished resentment for the night, and leaving Mr. Henderson's house, where he had hitherto stayed, before breakfast in the morning, as if fleeing from the plague, without a word of explanation or farewell; secondly, by writing a letter so full of hostility and detraction, that while, on every consideration, it was unfit to be relied on without inquiry, as evidence against Mr. Henderson, it was in itself strong evidence against the Christian spirit of Mr. Kingdon. Yet the committee resolved, *without inquiry*, that they would *not remove* Mr. Buttfield or Mr. Kingdon to *another sphere of labour*, and that Mr. Henderson's conduct "*constrained*" them to say he *must leave.*

Mr. Henderson's resolution "*to remain at Belize*" was not *the cause of*, but was in part *caused by*, the decision of the church not to join Mr. Kingdon. And though he had at first expressed a wish to go to *America*, yet from a minute read at the annual meeting of the Baptist Missionary Society in 1846, it is clear that almost immediately afterwards, and some time before he had heard of their decision, he had expressed a desire, if he were dismissed, to return to *England.* But the committee resolved *not to aid him to come to England*; they must adhere to their former decision; if they helped him he *must go to America.* Captain Thomas, writing from personal knowledge, says, "Mr. Henderson wished to leave, not to go to America, but to return to his native land, which the committee refused, saying that if he came to England he should pay his *own passage*, which the poor man could not do, for he has a large family, and it would be too expensive." (Letter of May 4, 1847, in P. C. M. 1847, 201.) Mr. Henderson, having received *no fixed income*, had nothing he could call his own, and was, therefore, the more dependent on the will of the committee. Their refusal to enable him to come back to England was, to say the least, severe; it was, in fact, a sentence of banishment from his native land. It also strongly implies that they had some urgent reason for wishing him not to return here; for as they sent him *from England*, it was surely their duty, if to aid him to leave at all, to enable him to *return to England*, at his desire. But there was some fear, which ill beseemed a

consciousness of right, which led them to insist on his absence from his own land.

*God's providence*, however, *interposed*. The committee's "willingness to aid his removal" to America did not effect it; the church invited him to stay, and depend on their own best efforts for his support. After prayer and deliberation he complied. On the 1st of June he surrendered the mission premises into the hand of Mr. Kingdon, who at once took possession of them, but not a single member remained; they all left and worshipped immediately elsewhere. The church informed the committee that they had invited Mr. Henderson, and he had decided to stay. And now the committee, disappointed as to their own "willingness to aid his removal," began sadly to *misrepresent* him. They spoke of this decision as if it were a sin, and said he had "*broken up and divided the church*;" thus declaring to have been done that which was not done; and charging Mr. Henderson with the doing of it. The church was not divided even in opinion; they *unanimously* cleaved to him; and *from them* proceeded the resolution which induced him to remain. "As soon," says Mr. Barnes of Trowbridge, "as Mr. Henderson announced to his people his resignation and approaching departure, they were filled with grief and dismay. The *deacons* subsequently called together the members, and it was *unanimously* agreed that the Missionary Society was not God, and that if their beloved pastor would stay among them they would engage to support him; but that if he refused to do so, they would *nevertheless leave the mission chapel and constitute themselves an independent church*." In no way, therefore, did Mr. Henderson's *continuance* at Belize affect the separation of the mission church *from the mission chapel, after Mr. Kingdon had obtained possession of it and of the pulpit*. The committee cannot show that the church sinned in not continuing with Mr. Kingdon, glad as the committee might have been if they had done so; nor even that a *part* of the church would have sinned in adhering to Mr. Henderson, though *some* of its members had remained with Mr. Kingdon. But the church *did not divide of itself*; it was *not divided*; and neither Mr. Henderson nor the church did anything more than every church and every minister is bound to do; they only followed their own convictions of God's will, and of what was most for his glory.

But not only did the committee misrepresent Mr. Henderson: when their misrepresentation was pointed out to them, they were *slow to retract it, even when they had promised to do so*. As soon almost as the Society's Report appeared in the *Missionary Herald* for May 1847, Captain Thomas,

who, from sailing often to Belize, knew the facts, pointed out publicly several errors. (See P. C. Mag. 1847, p. 200.) He said that its statement was "incorrect" that there were *two native teachers in connection with the Society* (see Report for 1847, p. 39); that both of these were labouring with Mr. Henderson, and were "supported by his church." Also that the *sub-stations* at Tilletton and Bakers, set down as connected with the Society, were *not so*; that the *property* indeed was vested in the Society, but that the teachers were the two just mentioned; that they were both on the side of Mr. Henderson, and members of his church. As to the charge that Mr. Henderson had "broken up and divided the church," Mr. Thomas said that it was "altogether untrue;" that the church had "*separated of itself from Mr. Kingdon*, and left the mission premises to him;" they "took another place," and when he, Mr. Thomas, was at Belize, in Dec. 1846, "Mr. Henderson's place was crowded, insomuch that they had to open a second place, where Mr. Crowe officiated alternately with Mr. Henderson; while Mr. Kingdon *had not above thirty persons, including his and Mr. Buttfield's families*."

This charge of breaking up the church was at length *admitted privately to be untrue*, and a promise was given that it should be corrected. For months after this, however, no correction was given. At length Mr. Crowe protested against this delay in a letter addressed to the editor of the *Baptist Magazine*, in Jan. 1848. The editor was a member of the missionary committee. Mr. Crowe's letter, (which appeared afterwards in the P. C. Mag. 1848, p. 87), was not inserted in the *Baptist Magazine*, but the following resolution appeared in the *Missionary Herald* for March 1848, *ten months* after the error was first mentioned. (See also P. C. Mag. 1848, p. 113.)

"In the Report for 1847 it is said in mistake that Mr. Henderson, when he resolved to remain at Belize, had broken up and divided the church. It seems that this is incorrect. Of those who were members when his resignation was accepted by the committee all went with him. The statement that gave rise to this error was to the effect that some who had been members with him had joined Mr. Kingdon. They joined Mr. Kingdon irrespective of the acceptance of Mr. Henderson's resignation."

So then the *ground* on which this assertion was made was simply this; the committee were *informed* that *some* who *had been* members with Mr. Henderson *had joined* Mr. Kingdon; they then *supposed* this to have been after the time when Mr. Henderson "resolved to remain;" they next *assumed* that the whole church *unbroken and undivided*, would have "joined Mr. Kingdon" too, if they had been left to

themselves; they then also took it for an *axiom* that even though most of the members had gone with Mr. Henderson, and "some" only had joined Mr. Kingdon, yet Mr. Henderson would still be guilty of *schism* and *division* if anything that he had done tended to prevent them from joining Mr. Kingdon, as one *unbroken, undivided* body; fourthly, they *imagined* that Mr. Henderson's continuance at Belize (and not any *conscientious sense of duty*, whether as to communion or anything else), must have been the real cause of preventing the whole church from joining Mr. Kingdon; and lastly, feeling sure that this supposition, this assumption, and this imagination must be correct, they turned the whole into a *statement of actual fact*, and said, Mr. Henderson "*has broken up and divided the church.*" It happened indeed to be a sad "mistake" altogether, and greatly must the committee have been in need of something to say of Mr. Henderson, to make such a statement on such a ground. The three persons who *had been* members with Mr. Henderson, were, at the time they were received by Mr. Kingdon, *excluded* members; and that time was about the time when Mr. Kingdon's church was formed, months before Mr. Henderson's dismissal arrived in Belize.—(P. C. Mag. 1848, p. 116.) Mr. Angus stated to Mr. Norton and Mr. Crowe at the *close of 1847*, that the committee had promised Mr. Henderson that their statement should be corrected, and that he was not aware that *any members* had left Mr. Henderson's church to join Mr. Kingdon's, *since* Mr. Henderson's connection with the Society had been dissolved.

Mr. Butfield, in a letter dated Aug. 2, 1847, *justified* the statement of the committee that Mr. Henderson had "broken up the church;" and did so on the ground that, had not Mr. Henderson laboured to give an unfavourable impression of Mr. Kingdon, the church "*would never have objected to Mr. Kingdon's becoming the pastor.*" There is no ground whatever for supposing that the objection of the church to Mr. Kingdon was not a conscientious one, but founded merely on something Mr. Henderson had said; but the remark that Mr. Kingdon *would* have become *pastor* but for Mr. Henderson's dissuasion, shews what Mr. Butfield, if not Mr. Kingdon, *hoped* would be the result of Mr. Henderson's leaving, although he knew that Mr. Kingdon must have opposed the strict communion practice of the church. And the committee, by charging Mr. Henderson with having *divided* the church, simply because they supposed it was from his influence that *all* the members did not join

Mr. Kingdon's church, as they thought some had done, after they had dismissed Mr. Henderson, shews that *they*, too, had *hoped* Mr. Kingdon would become pastor, when the church found Mr. Henderson was gone, and therefore *blamed* Mr. Henderson for staying, as having thus prevented a desired result.

Mr. Kingdon went so far as to tell the church that they might be "very sure" that their "soliciting Mr. Henderson to stay" at Belize, would be considered *by the committee*, as "savouring plentifully of *ingratitude.*" He also described the supposed willingness of Mr. Henderson to stay, as a "willingness to *wrest from connection with the committee* both the school and the church," and said that he apprehended it would be viewed by them "as full of selfishness and *treachery*, as well as ingratitude." Letter of April 18, 1846.

(2.) *Another inaccurate statement made by the committee respecting Mr. Henderson* appeared in the Missionary Herald, of Jan. 1848, in a resolution passed by the committee, Dec. 16, 1847. Mr. Henderson had said of the *church* at Belize (see Primitive Church Mag. for 1847, p. 379)—

"Cast off by the Baptist Missionary Society, because of their attachment to *my ministry*, and the *doctrines and discipline* established among them,—they have to struggle on alone, unless the churches in this country will determine to stand by them."

The committee, in their resolution, quoted part of this sentence, and said that—

"Having learned that their *acceptance, in 1846, of the resignation of Mr. Henderson*, late missionary at Belize, has been said to have been prompted or influenced by a consideration of 'the doctrines and discipline established in the church' there (referring more particularly to the question of communion);" they had to say that "the principles and practice of that church," as to communion, were not known to them "till after Mr. Henderson's connection with the Society had closed."

But Mr. Henderson, instead of speaking of the acceptance of his own resignation, spoke of the casting off of the *church*, which the committee *had cast off, first* by giving Mr. Kingdon power to take possession at pleasure of their chapel with his free communion church, when they dismissed Mr. Henderson, and when they *did not expect him to remain at Belize*, so that the church would have had no alternative but to join him, or quit the place, even if Mr. Henderson had not remained; and *secondly*, by refusing to comply with the request of the church to reinstate them in it, when the church stated that they proposed to support Mr. Henderson, and could

not accept of either Mr. Kingdon or Mr. Buttfield as their pastor, giving as one reason why they could not do so, that they dissented from their views of communion.

The reasons given by Mr. Henderson why they were thus practically cast off were—first, their *attachment to himself*. By omitting this reason, the committee made him appear to speak of the other as the sole reason. But the truth of this first reason they themselves admit, for they say, that “if the church could have been regarded *apart from the pastor, the case*” as to the occupation of the chapel “*might have been changed.*”—(Belize, p. 16.)

Their *attachment to the doctrines and ordinances established amongst them*, was given as a *second* and connected cause of their present abandonment by the Society. When the committee knew what these doctrines and ordinances were, and that they were such as not to permit the members of Mr. Henderson's church to join Mr. Kingdon's church under any circumstances, they afforded no other opportunity of enjoying the patronage of the Society, if any of them had been disposed to leave Mr. Henderson, but by joining Mr. Kingdon, whose sentiments as to *doctrine*, the committee might perceive, they did not fully approve; and in the practice of whose church, as to communion, the committee were distinctly told that they could not unite. Mr. Buttfield had informed the committee Aug. 6, 1845, that he objected to the prominence given by Mr. Henderson to the doctrine of *predestination*, and had no sympathy with it as defined by him; and on Dec. 18, 1845, that he knew Mr. Henderson *did not like the doctrines he held*, and that at Mr. Kingdon's station sinners were invited to come to Christ *without being told that they could not*. This was sufficient evidence to the committee of a difference as to doctrine between the two stations.

When the church wrote, only a few days after Mr. Henderson's dismissal was known, to *ask permission still to occupy the chapel*, they stated that they coincided with Mr. Henderson in his views of *doctrine, church government, discipline, &c.*; and that from what they knew of Mr. Buttfield and Mr. Kingdon personally, and of their views of church government (which were those of open communion), they could not accept of either of them as their pastor. But though the committee were thus informed that the members of the church had a conscientious objection to Mr. Kingdon, to Mr. Buttfield, and open communion, they nevertheless, in their letter of June 30, 1846 (see “Belize,” p. 5), established these free communion brethren with their ten or twelve members and little congregation in

the large place which had been occupied, and was still so much needed, by the former church; refusing the use of it to that church as a body, and leaving the individual members of it no opportunity of using it, even if any of them forsook Mr. Henderson, unless they were prepared to abandon, not only Mr. Henderson, but also the doctrines and discipline established amongst them. Their attachment to him and them was therefore the actual and practical cause of their exclusion from it. Union with Mr. Kingdon and the practical adoption of free communion, was the only available way left of enjoying the patronage of the Society; and their attachment, therefore, to Mr. Henderson, and opposite sentiments, was, as a matter of fact, the cause and reason why they did not enjoy it; the course adopted by the committee was such as to exclude them on that very account, and the committee were aware of the fact. In their letter, the committee said that they needed the premises for the schools and residence of *their missionaries*, viz., Mr. Kingdon and Mr. Buttfield, and could not think of renting another chapel, while there was one already at Belize, which *they* might occupy; shewing that they did not regard the first church as having any connection with *them*, that is the Society. They also urged the church to give up Mr. Henderson, by saying that they could not “take any step” likely to induce him to remain, and did not “deem his continuance for the ultimate good of the church itself;” and yet, in their letter as printed (“Belize,” p. 5), they neither promised to send them out another pastor, nor to give them back their chapel, if any or all of them would give Mr. Henderson up. They merely said that they left them “entirely free to choose their own pastor,” which was perfectly true, for they left them *free* of the Society altogether, but they neither afforded them, nor promised to afford them, the opportunity of choosing any other missionary as their pastor, if they left Mr. Henderson, but Mr. Kingdon or Mr. Buttfield, nor an opportunity of occupying the chapel unless they joined *them*. The church had asked, at the same time, *assistance in missionary work*, but none was promised. So that no way was open for church or members to receive help from the Society but by co-operating with Mr. Kingdon and his free communion church. Mr. Henderson's statement was correct, therefore, as an exposition of the testimony of facts; but the committee, by stating that he had said what he had not said, seemed to have some room to complain that he had said what he could not prove.

(3.) *Another statement respecting Mr. Henderson which conveys a wrong im-*

*pression*, appeared in the *Missionary Herald* for July 1848, p. 103. After stating that Mr. Henderson had proposed to remove to America, if the Society refused to give him the countenance he needed, the committee say,

"He has subsequently returned, and has conducted worship in a different part of the town from that in which the chapel occupied by our agents was situated. Under these circumstances, the committee have thought it best to withdraw Mr. Kingdon and Mr. Buttfield, believing that the Society's funds might be employed elsewhere better than at Belize."

By this statement the committee leave the impression, first, that Mr. Henderson went with his family to America as he had proposed, intending, when he went, to remain there, and that he afterwards changed his mind and came back; secondly, that it was after his return that another place of worship was opened by Mr. Henderson, and that *this act* injured the mission station; and thirdly, that it was owing to his return from America that the committee thought it desirable to withdraw Mr. Kingdon and Mr. Buttfield. The facts, however, are, first, that Mr. Henderson had resolved to stay in Belize, at the request of the church, before he went to America, and did not go to America with his family at all; but went alone, not intending to remain, but to visit England; secondly, that another place of worship was opened so soon as the mission premises were given up, which was at the time Mr. Henderson left for New York, that the church opened it of its own accord, and that Mr. Henderson's return had nothing to do with it; and, thirdly, that "the circumstances," so far as they relate to Mr. Henderson's decision to stay at Belize and the opening of another place of worship, were the same when the committee said, on June 30, 1846, that they needed the premises for their own missionaries, as when they resolved to withdraw those missionaries and sell the premises in November 1847 (see their own statement in "Belize," p.p. 5, 6).

At this latter time, however, the course pursued by the committee in putting the premises and the entire mission into the hands of Mr. Kingdon and Mr. Buttfield, had been fully proved to be an almost total failure; they having neither succeeded in raising a promising new congregation, nor in making impression on the old, which continued with much steadfastness to keep away from "the chapel occupied," as the committee say, "by our agents," and to worship with Mr. Henderson in "a different part of the town."

It appears, therefore, that the high opinion the committee expressed of Mr. Henderson before they dismissed him is well corroborated and sustained by the failure of their somewhat active efforts since

that time to show that he is to blame. These examples, however, are but introductory to those of "Belize."

(4.) The statements also of the committee up to 1846, as to the importance and success of the station, are sustained by the want of agreement there is between their more recent ones and the testimony of facts. Although they have resolved to withdraw from Belize, Mr. Kingdon appears to have been at or near Belize, as a missionary, almost constantly since that time. He has had no astonishing success, no school, no congregation; but the hope of usefulness, from translations or otherwise, has been thought sufficient, it would seem, to meet the expense of his stay in Central America.

Before 1846, the station was one of "growing enlargement" (Report 1841); "openings for usefulness" demanded the addition of Mr. Kingdon to the brethren already there; Herald in B. Mag. 1845, p. 488. But in "Belize" the committee speak of circumstances as so unfavourable to the extension of Evangelical effort," (p. 3), and the success of the station as so disproportionate to the expense of it, that, "but for the property, they would probably have relinquished it long ago" (pp. 13, 16). Yet, nevertheless, there is both extension and very gratifying success, and these too in connexion with Mr. Henderson, in whom the committee has no "confidence" as a missionary, and of whom Mr. Angus says they had the feeling "that his labours alone were not likely to be blessed" (P. C. Mag. 1847, p. 414). Since the close of 1848 two new stations have been undertaken by the church at Belize, and last year (though, as to expense the station is almost self-supporting now), fifty persons were baptized at Bakers and Belize, which is the greatest number since the mission was commenced.

6. *Expenditure in relation to Success.*—In "Belize" (p. 7), the committee state that they had spent since Mr. Henderson's church was formed, "on salaries and other current expenses, 6,500*l.*, towards which" the church and schools had "contributed, in children's pence and in collections, 1500*l.*;" whether they mean that this 1500*l.* was received towards the 6500*l.* paid by them, or was contributed towards the salaries, &c., in addition to it, does not seem quite clear. Nor do they say up to what date they reckon; whether to the time when the church ceased to be connected with them, that is, June 1, 1846, or the time when they were writing, May 30, 1848. We cannot make any use therefore of these sums. They state also, that "on the buildings and property" Mr. Henderson had spent of their money 1500*l.*; and that of

this sum about 1450*l.* was spent at "Belize alone." Also that the proceeds of Mr. Henderson's *garden and labours* were spent in *addition* to these sums (pp. 7—14).

Mr. Henderson arrived in Belize November 28, 1834, and from that time to June 1, 1846, is just eleven years and a half. Allowing, however, for the expense of his previous outfit, it will be sufficiently near to the real expenditure *during* his connexion with the society, to take it for twelve years, from the beginning of 1835 to the end of 1846, as stated in the Reports of the Society from 1836 to 1847 inclusive. The entire sum expended during these years, including the cost of sending out five missionaries and their wives, and of a printing press, &c., is 7819*l.* 1*s.* 3*d.*, being an average of 651*l.* 11*s.* 9*d.* a year. This was the whole sum spent by the society in that time. The total of that "great expense" which they say the success of the station has not of *itself* been sufficient to justify ("Belize," p. 3), and on account of which, in part, the property has been sold. Yet they had reported 130 members in the church the previous year, and with those who had removed to other colonies, there was reason to hope that some 150 persons had been savingly converted; there were day schools containing nearly 200 children, besides Sunday schools; there were also native teachers and preachers, who had been raised up and made useful there; the Bible had been widely circulated, and parts of it were being translated into languages in which it was unknown. But this "success" they say was not sufficient "of itself" to justify an expenditure of some fifty-two pounds for each person hopefully converted. The very thought of requiring a certain amount of success in the conversion of souls, as necessary to *justify* a certain expenditure up to a certain time, seems little to accord either with the soul's true worth, or with that strong faith in God, for help in time to come, founded on past guidance, which we ought to exercise. But when this is said of an expenditure in the proportion of no more for each soul converted than a slave-dealer will give for the body, it sounds unpleasantly indeed. Is it meant, that if in any land it has cost in twelve years more than this to bring a number of sinners unto God, that land should be abandoned and the heathen left to die? It cannot be. The committee could mean no more than that the expense was "great" as compared with other stations, which had equal need; so "that in the state of *other fields of labour*, the society was not *justified* in spending so much at Belize," p. 6.

But still the question returns, whether, if such an amount of success is not realized at

any station, the committee are convinced it should be broken up and the funds used elsewhere, where more "success" has been realized in proportion to the "expense" incurred.

Would they apply this rule to *churches at home*? Would they say that if a church has spent, on an average, 650*l.* a year for twelve years, in supporting a pastor, and one, two, three, or more preachers of the gospel, repairing its place of worship, building school-rooms for 200 children, maintaining a day-school of that number, besides Sunday schools, and other means of usefulness, and yet has not received an increase of more than 130 or 140 members in that time, the building ought to be sold, and the station broken up? Would they apply the same rule to every church wherever the *same proportion* between expenditure and increase exists? If so, how many churches ought to be dissolved?

Or would the committee apply the rule to their own stations elsewhere?

Carey and Thomas embarked for *India*, June 13, 1793; it was not till Dec. 1800, that they baptized the *first* Hindoo. At the close of 1806, thirteen years after their arrival, "the entire number of persons baptized," natives and Europeans, was upwards of 100. (Report 1848, p. 5, and Hist. of B. M. S., by Dr. Cox, vol. i. p. 166.) The entire sum spent *by the Society*, during the last seven of these years (of which alone we have an account), was 16,425*l.*; so that for the thirteen years it must have been upwards of 20,000*l.*, and more in the proportion of 200*l.* than 52*l.* for every soul converted. But ought the mission, *therefore*, to have been *abandoned*? In the Report for 1845 the baptisms recorded in all India are 87: the sum expended, including translations, was 5919*l.*, or in the proportion of 68*l.* to each convert. In 1846, baptisms 172; expenditure 8441*l.*; or 49*l.* for each person baptized. In 1847, baptisms, 297; of which 173 at Barisal, and 40 at Agra, stations, 28; expenditure, 8,332*l.*, or 28*l.* for each person baptized. But taking away Barisal and Agra, and one-fourteenth of the expenditure (595*l.*), the other stations had baptisms 84; proportionate expenditure, 7737*l.*, or 92*l.* for each convert. In 1848, baptisms, 177, of which 110 at Barisal; stations, 29; expenditure, 9,206*l.*, or 52*l.* for each convert, but omitting the baptisms at Barisal, and one twenty-ninth of the expenditure (317*l.*); baptisms, 67; expenditure, 8,889*l.*, or 132*l.* for each convert, more than double as much as at Belize. The entire baptisms in these four years 733; expenditure, 31,899*l.*, or 43*l.* 10*s.* for each person baptized, but omitting Agra for 1847, and Barisal for

1847 and 1848, as above; baptisms, 410; expenditure, 31,304*l.* or 76*l.* for each convert. If the success at Belize, therefore, has been too little to justify the expense of 52*l.* for each convert, on an average of twelve years from the formation of the church, much more is the committee bound to withdraw from the whole of its stations in continental India, except Barisal and Agra. For in all but these two, the four years which were stated in the Report for 1848, pp. 5, 6, to have been the most cheering as to conversions since the mission there began, are sustained at a cost of half as much more, in proportion to success, than the station was at Belize. And yet, on these stations in continental India, the Society spends about one-third of its income. Does the committee intend to abandon them?

In Ceylon the number of members in 1843 was stated to be about 500, and in the following years, up to 1848, 530, 530, 516, 504, 423, showing a decrease every year from 1844; and yet the expenditure, from 1843 to 1848 inclusive, was 15,233*l.*, besides 632*l.* from the Jubilee Fund. In 1846-47-48, the numbers baptized were 59, 34, and 34, in all 127; and the expenditure, 7,714, or 60*l.* each, which is more than the average expenditure at Belize. Does the committee intend to abandon Ceylon?

Take Western Africa, the expenditure from 1842 to 1848 inclusive, that is for seven years, was, from the regular funds 19,726*l.*, from the Jubilee Fund 5,736*l.*, in all 25,462*l.* The number of members in 1848 was 100; so that there had been an expenditure, in proportion to each member, of 254*l.*, which is about five times as much as at Belize. Has the committee resolved to abandon Western Africa?

The stations at Trinidad and Hayti were commenced in 1843; but no sum appears in the regular accounts till 1844 for Trinidad, and 1846 for Hayti. Up to 1848 the sum expended at Trinidad was 2,684*l.*, at Hayti 1778*l.* 2*s.* 8*d.*, besides part of 2,166*l.* expended from the Jubilee Fund on Trinidad, Hayti, New Providence, and Morlaix; but the greater part, it is supposed, on Trinidad and Hayti, say 1,600*l.*, making the cost of these stations, up to 1848, about 6,062*l.* At this time the members in Trinidad were 96, Hayti 20, in all 116, making the expenditure about 52*l.* each. Are these, then, to be abandoned?

At the Bahamas the expenditure, from 1836 to 1848 inclusive, has been 12,758*l.*, and the increase of the members in the churches at that time about 2,400, so that the expenditure has been about 5*l.* for each.

These are the whole of the Society's missions, except the small ones of Java

and Brittany, and the sums sent to Jamaica and Canada, chiefly for the support of colleges.

The result shows, that if the "success" at Belize did neither "of itself," nor as the first fruits of Central America, "justify the expense," there is none of these stations, with the exception of the Bahamas, and those at Barisal and Agra in the East Indies, of which this is not true also, and of some of them in a far greater degree. The expenditure in Western Africa being about fivefold that at Belize. According to their own statements, therefore, the committee are bound to break all up, with the exception of those few little isles in the western ocean, and two solitary points among the millions of the east. In other words, the committee, in alleging the "greatness of expense" of the mission at Belize in proportion to its success, as a reason for giving it up, allege a reason which, in point of fact, does not exist.

Besides, at the time when they resolved to withdraw from Belize, their first mission church had resolved to support its own pastor. Nor was there any need of a second church, so that if the committee had assisted to support the native teachers, and given the use of the mission buildings to the first church, the Society might have reduced its expenditure to 200*l.* a year, and still have given effectual aid. The alleged "great expense," therefore, does not in any degree help to justify their withdrawal from the station.

It must also be remembered, that none of the five missionaries sent out, the cost of whose outfit, support, &c., to the close of 1846, must have amounted to a considerable sum, contributed to increase, in any material degree, the number of converts up to that time; so that if they had never gone to Belize the expenditure could have been much less in proportion to the success of the station. Nor will it appear to be improbable, that if more care and discretion had been used by the committee, the greater part of the sum thus spent would either have been unspent, or so spent as to have increased the amount of success. Let it be supposed that, with the actual results, the expenditure on the part of the committee might have been less by 809*l.*. Deduct this from the 7,819*l.* actually expended. Take also a fair proportion of the proceeds of the sale of the property at Belize, and deduct this too from the sum expended. The property was sold for 1,445*l.*, viz. a piece of ground for 45*l.*, a lot for 60*l.*, another for 240*l.*, dwelling, chapel, and school-house, 1,100*l.* The sum expended by Mr. Bourn on the first purchase of ground, and erection of the dwelling-house and chapel, is said



by the committee to have been 1,000*l.* (Belize, p. 14.) Mr. Henderson charged to the *home funds*, for the school-house, 500*l.*, purchase of land, 60*l.*, repairs, 890*l.*, in all, 1,450*l.* What Mr. Bourn spent in erecting the chapel and dwelling house, which is of wood, was worth much less in proportion after the lapse of twenty-three years than what Mr. Henderson had spent in building and repairs. Suppose that we assign 350*l.* for the value at the time of sale of Mr. B.'s 1,000*l.* of expenditure, 860*l.* for Mr. Henderson's 1,450*l.*, and 250*l.* for 325*l.* raised at Belize (viz., in land, 180*l.*; garden produce, spent on premises, 148*l.*). Then deduct the 809*l.* which might have been saved by the committee, and 860*l.* the worth received by them in 1848 for their funds spent on premises by Mr. Henderson, and the expenditure of twelve years is reduced from 7,819*l.* to 6,150*l.*, which for 150 converts is only 41*l.* each.

Again, if the committee, *so soon as they knew that the church had resolved to adhere to Mr. Henderson*, had recalled Mr. Buttfield and Mr. Kingdon, instead of continuing the former there till the end of 1847, and the latter till the sale of the chapel was completed in 1848, with scarcely any good and many painful results, they might probably have saved, in their salaries and in incidental expenses, about 800*l.*, so that they might have sold the chapel, dwelling house, and school to the church at the reduced price of 300*l.* (the difference between 800*l.* and the 1,100*l.*, the price realized), and have been *as well off themselves as they are now*.

7. *Property and Expenditure in relation to Mr. Henderson.*—The committee not only state that the expenditure has been great in proportion to the success, but speak of Mr. Henderson as *having taken too much credit to himself for his care of the Society's money interests at Belize*. Mr. Kingdon in his letter of Dec. 18, 1845, said that it was commonly believed that Mr. Henderson was *making a great deal of money*. As Mr. Henderson has had *no fixed salary*, but has been allowed to draw what he needed, this statement amounts to an imputation of *embezzling the Society's funds*. It was also stated by the secretary, in reference to it, that he thought Mr. Henderson *had a good deal of property which he had not when he went to Belize*; that Mr. Henderson had a good store, and he (Mr. Angus) knew not how it was supplied. The committee do not mention this statement of Mr. Kingdon in "Belize," but they have ordered it to be read to brethren privately at the Mission House, and what they say in "Belize," of Mr. Henderson's "inexplicable statements," of his want of "minuteness and accuracy" in ac-

counts, and of his having had "a much larger sum than other missionaries at Belize," is calculated, unless noticed, to sanction that imputation. It will appear that Mr. Henderson's accounts are sufficiently *accurate* and *full* to explain most if not all his statements; that there is not the slightest foundation for the charge of having enriched himself at the Society's expense; that the contributions to the Society at Belize, during his agency, and the result either of his labours or his fidelity to their interests, amounted on an average to about 200*l.* a year for the twelve years of his agency; that when he left the Society he did so in a state of *complete destitution*, and that though when he went to Belize some of the furniture of the Mission House was his own, having been taken out with him, and the proceeds of part of his furniture, sold in England, were used in his outfit, yet to this day he has never had an article of furniture given him by the committee, or a sixpence allowed him beyond what he had reason to consider due to him on or after his dismission.

There is such a similarity in these charges to those brought against Dr. Marshman and the other missionaries at *Serampore*, and indeed between the whole of the events in the two cases, that those who are acquainted with them must be struck by it. All admit Dr. Carey's integrity, and yet Dr. Carey has left on record the strongest condemnation of the conduct of the committee, and of the missionaries whom it sustained in their opposition to the brethren at Serampore. The two cases illustrate each other; and as Mr. Henderson's *character is at stake*, it is *due* to him to avail ourselves of the testimony supplied by a man of such unimpeachable integrity, such calm judgment, such eminent piety, and such marvellous consecration. *Those, however, who prefer to omit it, can pass on to p. 24.*

"Sooner or later," said Dr. Carey, "the truth will be understood; and nothing can prevent righteousness from being brought forth as the light." (Lett. September 28, 1819.) He identified himself *entirely* with the deeds of his brethren at Serampore, and in reference to the respect and affection expressed for himself by the junior missionaries, when speaking ill of his brethren, he declared repeatedly that there was no ground whatever for the distinction, and that by making it they only "made him appear either a tame fool, or an unprincipled villain;" one "who sacrificed his conscience to the caprice of others." (Letts. July 15, 1819; Sept. 28, 1819.) It is stated by one of the junior missionaries referred to, when writing the life of Dr. Carey, that he was "*con-*

*vinced* that neither Dr. Carey's *character* was affected, nor his usefulness compromised by the views he entertained, and the course he adopted on this subject," (p. 500); that "*throughout life* he adorned the gospel of God his Saviour *by the spirituality of his mind and the uprightness of his conduct*?" (p. 530.) And Dr. Cox, who may be supposed to express the present sentiments of the committee, speaks of the "immortal celebrity" of Carey, Marshman, Ward, and other Serampore brethren (Hist. of B. M. S. vol. i. p. 369); and says, even of Dr. Marshman, that "no journals display a *more profound piety* and love of souls than his." (p. 444.) Dr. Carey's integrity, therefore, is placed beyond dispute, even by those whom he has censured. Neither can his early affection for the Society be doubted. "Before the death of dear brother Fuller," he says, "the Society was so dear to us, that we never thought we could do too much for it;" "we subjected ourselves to privations such as few of those who censure us have known." (Lett. Jan. 21, 1828.) Fuller, says Dr. Cox, was the Society's "*first officer, its best advocate, its main pillar*, during upwards of twenty-two years." (Hist. vol. i. p. 269.) He died May 7, 1815 (p. 264). He was a *strict Baptist*, and wrote a letter, dated Sept. 21, 1800, to Mr. Ward, in answer to a question in favour of free communion from him, giving reasons against it. (See Works, vol. v. p. 295.) Long afterwards, January 28, 1814, about a *year and a quarter before his death*, he wrote a letter to the editor of the *Inspector*, in reply to one by "A Pædobaptist," (See Works, vol. v. p. 299) in which he says:—

"It is true that the Baptist missionaries at Serampore do practise strict communion. It is also true that they did so from the beginning, till within the last three or four years, when they agreed to admit of open communion. After this the question was resumed and discussed. The result was that they determined to return to their original practice. As to any *injunction*, I know of none. Most of our churches in England practise strict communion, but do not 'enjoin' it upon other churches; and I suppose it is the same with the churches at Serampore and Calcutta. They may recommend whatever they think right, without enjoining it. I can easily conceive that these changes would cause some feelings among Baptists differently minded on the subject; but cannot conceive why our Pædobaptist brethren should take offence at it."

It is clear, therefore, that *about a year and a half before Mr. Fuller's death*, it was known in England that the churches at Serampore and Calcutta, under the care of the Serampore missionaries, had *again adopted strict communion among themselves*, and were said to have *recommended it* to one or more of the twenty-one

churches then connected with them (Dr. Cox's Hist., vol. i. p. 255), and that Mr. Fuller supposed that this change of practice had awakened "*some feelings*" among the free-communion Baptists of England. Keeping these facts in mind, the reader will see, from Dr. Carey's statements, how *immediately* indications appeared of designs calculated to diminish the influence of the Serampore missionaries; and how striking is the resemblance between what then transpired, and what has recently occurred at Belize. In 1814 the communion question was drawing such attention that Mr. Fuller wrote a paper on strict communion, and sent it to Dr. Newman, saying, it might be printed *if* anything were "written on the other side." In 1815 Mr. Hall published his "Terms of Communion;" in 1815 Mr. Fuller died; and in July, 1815, after both these events, Mr. Fuller's Treatise was published by Dr. Newman. The revival of the communion controversy, therefore, took place at the very time *when it had been ascertained that the mission churches had again adopted strict communion*, and the death of Mr. Fuller afforded an opportunity for some of the friends of free communion to exert a new influence over the mission in its favour. Dr. Ryland, and Mr. James Hinton, of Oxford, were chosen joint secretaries on the death of Mr. Fuller. They were both advocates of free communion, and the church over which the latter presided was so mixed, that he confessed he could not avoid giving offence either to Baptists or Pædobaptists. (Howell on Com. p. 275.) Dr. Cox says, that Mr. Hinton's nomination arose from "a suggestion made to him *privately*" by "*some of the leading members of the committee*, who were very apprehensive that the divided state of opinion would be productive of mischief." (Hist. vol. i. p. 270.) There were in 1814 twenty-four *stations*, twenty-one *churches*, and sixty-three *missionaries* of various nations, with their families. (Hist. pp. 254, 255.) Of these missionaries ten supported themselves; the rest were supported at an expense amounting to 5,000*l.* or 6,000*l.* a year, full *two-thirds* of which were contributed by Carey, Marshman, and Ward, out of their own *earnings*, and *one-third* by the Baptist Missionary Society. The sum contributed for *this* object by the *Society* (exclusive of translations) from 1801 to 1817, was 22,000*l.*, an average of 1,400*l.* a year. The gifts of Carey and the brethren in India to *all* objects in 1814, were 7,000*l.* a year. (Carey's Letts. No. xv. xix. note.) When these three brethren first went out, the funds of the mission were so small that they scarcely provided more

than house-rent; it was therefore agreed that they should endeavour to provide for their *own support* as soon as possible. "Within *eighteen months* respectively of their arrival," they were enabled to do so, and "*relinquish all support* from England." (Lett. xxvi. Nov. 15, 1827.) In Nov. 1827, they stated that "*the whole amount of public money ever expended in any shape by the Society*" on them "never exceeded 1,500*l.*," which they had repaid in gifts to the Society "with far more than a *twentyfold addition*." (Lett. xxvi. Nov. 15, 1827.) They themselves purchased the *premises* at Serampore, and borrowed money on them, for the repayment of which they *themselves*, not the Society, were responsible. "These premises," said Dr. Carey, in 1828, "*we presented to the Society, and the original conveyances and deeds remain unaltered to this day*." (Lett. Jan. 21, 1828.) They were very large contributors to the support of their fellow-missionaries, the translations, &c. In 1818, the committee said of these brethren, that "*their receipts as individuals had far exceeded in amount the contributions for the mission* which had been sent from this country," and "*all had been devoted to the cause*" which was "dear to them as life." (Hist. vol. i. p. 278.)

*Their only connection, therefore, with the Society*, besides Christian friendship, was, that they received help for the translations, and had the funds of the Society entrusted to them by the committee *for distribution*, according to their best judgment, among the missionaries. Their generosity to the mission had, therefore, no parallel; it equalled, it even surpassed, the contributions of *all Great Britain*. Of 14,000*l.* stated in 1814 to be raised *annually for missionary stations, translations, and schools*, they say that 7,000*l.* arose "from the *personal labour* of the various missionary and other brethren throughout India;" that 2,000*l.* were raised otherwise in India, and that only 5,000*l.* were received from the Society and the friends of religion in Britain, America, &c., "including the sums remitted both for missions and translations." (Dr. Cox's Hist. vol. i. p. 255.)

Yet, incredible as it may appear, one of these brethren was charged with *extravagance* in the use of *his own money* in his own domestic arrangements; and it was even hinted that he had *grown rich at the Society's expense*. The whole of them were charged with wishing to *alienate* from the Society the property which they themselves had put in trust for the Society's use, because they refused to appoint as *co-trustees* with themselves eight brethren nominated in England, at a time when

they feared that if appointed those trustees would exclude them from the control of property which *they themselves* had *devoted to God*, and vested in themselves and others as trustees for the Society. The committee, in a series of resolutions, claimed, "as a right," the property which the missionaries had "*intended to present*" to them. This claim was combined with the proposal for a new trust-deed, and for the appointment of a majority of trustees in England. Corresponding movements also on the part of the junior missionaries in India made them appear "ready to give effect to this claim" (Carey's Lett. Nov. 15, 1827; Life of Yates, p. 94; Dr. Cox's Hist. ii. p. 281). The missionaries declined the proposed alteration in the trust and trustees as "*unnecessary*" to secure their *own gift* for its intended end, and as "*unsafe*" to themselves by tending to endanger that use of it and control over it which they had ever intended to retain for themselves. (Carey's Letters, Jan. 21, 1828, Sept. 11, 1827, and Cox's Hist. ii. p. 283.)

"If we had faithfully fulfilled our trust," says Dr. Carey, "there was no occasion for new trustees; if we had failed in our duty, we were unworthy of confidence, and instead of having others associated with us, we ought to have been called on to resign our office. The question was, not whether property lying in an insecure state should for the first time be secured in the hands of trustees, but whether property already in trust, *the integrity of which had never been violated*, should be taken out of the hands of the original trustees and vested in another body." "We felt most vividly that if we had agreed at that time to the proposal of the committee to appoint a majority of trustees in England, *our establishment would have been at an end*. In all questions of trust the majority governs. With a majority of trustees in England, and an active body of missionaries in this country, who were *avowedly hostile to us*, *we could never have continued to occupy the premises*. All our missionary plans must have been sacrificed, together with the means of our support, and the welfare of our families." "The Society's missionaries soon after" we had *negotiated the request of the committee*, "established a mission in Calcutta, on the plan of the Serampore Mission, with schools, a printing-office, an English chapel, &c." (Nov. 1827.)

In 1817, explanatory documents were signed by the Serampore brethren, to prevent interference by the committee with the *management* vested in the existing trustees. The events which followed "fully convinced" them "of the propriety of the

step." (Lett. of C. and M. Nov. 15, 1827, p. 57.) They were assailed, says Dr. Carey, with "unceasing calumny." (ib.) Strength was wasted by "fruitless contests about *dominion* on the one hand, and liberty on the other."—May 7, 1823. Men who had all become independent of the Society for their support within *eighteen months* of their arrival in India; who had never received, altogether, of public money, for themselves more than 1,500*l.*; and had afterwards given the whole proceeds of their large incomes to the cause of God, without laying anything by for their families; men whose own gifts had "far exceeded in amount the contributions for the mission which had been sent from this country"—the contributions of *all the English Baptists combined*; men of whom an American brother has said, "Never shall we see stronger temptations to amass wealth *relinquished* for the cause of Christ" (Malcom's Hindostan, Chap. I.); men who were living all and giving all to God, even they were charged with "*ambition and cupidity*" (Dr. Cox's Hist. vol. i. pp. 278, 284); one of them in particular was charged with "*profusion*" in his style of living, a matter with which, says Dr. Carey, "no one beside ourselves has the smallest right to interfere;" but instead of the charge being true, this brother had nothing but what his school absolutely needed; and besides this, he gave all its profits to God (Carey's Letter, July 15th, 1819). "For nineteen or twenty years," this brother and his wife had "laboured night and day for the mission," and at that very time contributed "between 2,000 and 3,000 rupees (250*l.* and 375*l.*) monthly to it."—(Letter, July 15th, 1819.) The secretary, Dr. Ryland, wrote in such terms to Dr. Marshman, that Dr. Carey said to him, "Your letter to Brother Marshman was absolutely *insulting*, and I will confidently say, *unmerited*. Be assured Brother Marshman will never think of replying to any letter till he is accounted an *honest man*."—(Sept. 28th, 1819.) At another time Dr. Carey said to Dr. Ryland, "As to the Society, its rapacious grasping for power will sink it." July 14th, 1821.

The committee and "certain men *joined to its party*" seemed to argue, says Dr. Carey, that after the missionaries' determination to give their all to God, "they cannot lay up for themselves or their children. *Ergo*, all this is *ours*. We have a right to all their stock, their gain, and the clothes on their backs."—September 5th, 1827.

The committee, in one of their *Reports*, stated things which, in some respects, Dr. Carey says, were "not true," and others which were "very disingenuous."—Letter to M., November 15th, 1827.) Articles

appeared in the Baptist Magazines, which amounted, he says, to this—"The Serampore missionaries, Carey, Marshman, and Ward, have acted a *dishonest part*, alias, are rogues. But we do not include Dr. Carey in the charge of *dishonesty*; he is an easy sort of a man, who will agree to anything for the sake of peace, or in other words, he is a fool. Mr. Ward, it is well known, was the tool of Dr. Marshman." (May 14, 1828.)

"*All my letters and all our public documents have been suppressed by the Society, alias committee.*" (June 1821.) He complains also of the "ungenerous conduct of the committee in *whispering suspicions* through the Christian public, or in *suffering us to lie under those suspicions when they had most abundant proof of their falsehood.*" "Nothing but tenderness for a Society, which was like my life-blood, would have induced me to submit to such a *series of injustice* so long." In August 1827, he again says, "The Society has *suppressed all my correspondence with them for several years*;" and in 1830, when he was in his 69th year, after he had been thirty-seven in India, and *four* only before his death, he says that his previous letters were the expression of his feelings still; and appeals to the committee, in the words of Jacob to Laban, "What is our trespass, and what is our sin, that ye have so hotly pursued us? Whereas ye have searched all our stuff, what have ye found of all your household stuff?"

These things, it may be said, *prove nothing* as to Mr. Henderson, but they do this, they show that if such men as the Serampore missionaries have suffered such things, while deserving the utmost kindness and esteem, it is at least *possible* that Mr. Henderson may have been treated so too.

A few other particulars are necessary to a complete view of the case, and will render it the less necessary to do more than refer to it again. This "course of unlovely conduct" in the committee began soon after Fuller's death and the going out of missionaries who held *free communion views*. Some of them had been students under Dr. Ryland, at Bristol. Dr. Ryland, an advocate of free communion, succeeded Fuller as one of the secretaries. Mr. Yates, "the *most prominent individual in the separation from Serampore*," had been intimate with Robert Hall. (C.'s Letters, p. 60; Y.'s Life, pp. 15–23, 254.)

Dr. Carey said to Dr. Ryland, November 1815,—

"None of us can imagine what '*circular letter*' you mean, in which you say we have introduced the *east* into the army; nor do we know with what *fault* you charge us. The churches in India are *independent* as well as in England. We may advise where

our advice is asked by other churches, but we cannot prescribe to other churches: no, nor would we do it if we could. We do not do it to the church at Calcutta (which is a branch of our own). You must allow the churches here to direct their *own internal affairs*," &c.

Comparing this allusion to their circular letter by Dr. Ryland, with the complaint of a Pædobaptist in the "Instructor," to which Fuller replied in January 1814, there can scarcely be a reasonable doubt that Dr. Ryland referred to the practice of strict communion, and to some advice which had been given on the subject.

When Mr. Yates, who had assisted Dr. Carey, learned from the letter of the three senior brethren, of September 4, 1817, that they resolved to retain the control of the property at Serampore, he at once resolved to act *independently* of them, and left "without assigning any reason."—(Hoby's Life of Yates, p. 101; Carey, July 15th, 1819.) E. C. and L., two others of the junior brethren, were co-pastors with the three Serampore brethren at Calcutta. "I soon discovered," says Dr. Carey, "that their hearts were not with us in the *government of the church*; but I bore it, and endeavoured to accommodate my feelings to their opinions as far as I could do it conscientiously." The new missionaries soon formed a missionary society *in the church*, of which the senior brethren were co-pastors, *without mentioning it to them*. When it was brought to maturity, one of the junior pastors asked Dr. Carey to *preach* for it, as Mr. Kingdon asked Mr. Henderson to preach at the opening of his new station. Dr. Carey asked if they intended to co-operate with, or act in opposition to, their senior brethren? One of the junior brethren answered, with a "torrent of invective" against Dr. Marshman, that he would never act with him in any respect. Dr. Carey was convinced that "*a schism had actually taken place in the mission*, and that these steps were *likely to lead to one in the church*." He declined to preach. Soon afterwards he found that the junior missionaries "*had actually formed themselves into a body*, to carry on all their operations perfectly distinct from" their senior brethren. A majority of the friends who had first subscribed for the erection of the Lal Bazar chapel at Calcutta in which the church met, "*were desirous that it should be declared to be a chapel for the use of Christians of all denominations*." Dr. Carey says, "*I never approved of this declaration*, and I believe none of us did, but we were obliged to yield to circumstances." The senior pastors had advanced money, and taken a mortgage on the building. The junior brethren "*laboured to get*

*the members of the church to refuse contributing to pay off this debt*," and "for this purpose they had several church-meetings, at *irregular times, without informing*" the senior brethren of them. They failed; and in consequence of this failure, "*at the next church-meeting, E. C., Yates, Penney, and [W. H.] Pearce, with their families, withdrew from communion with the church*," and E. C. renounced the pastoral office. L., the other junior pastor, withdrew soon after. The seceding brethren formed a *new church*, and "*opened*," says Dr. Carey, "*a separate place of worship* at the house of one of our members, and have received *two members of our church* who left us. I am sorry they could not be satisfied *without dividing the church*." When asked why these brethren all brought the same charges against Dr. Marshman, Dr. Carey said, that "it was necessary to their purpose, for it would have appeared in every one's eyes a wicked thing to have *divided the mission* without a plausible pretence;" and added, that a *nucleus once formed*, "*accumulation*, especially in cases of scandal, or accusation of an individual, is almost certain."—Letter of July 15, 1819.

Dr. Carey, after stating that no missionaries had been "more esteemed" by them than E. C., Yates, and Pearce, and that "none had ever half so much done to make them happy," says, "it appears to me that the two first of these were, *from their arrival, steadily bent on separating from us, for neither of them ever consulted me upon a single grievance*." "No grievance was stated, and no attempt made to preserve the union." (Ib.) He states also repeatedly, his strong impression that *individuals* (not the committee as a body, but individuals connected with it) had a good understanding with the junior brethren as to the general course which they were intending to pursue. "I cannot help thinking," he said, in July 1819, "that our brethren were instructed by some *person or persons*, before they left England, to spy out our conduct." "The unworthy suspicions uttered by some" in England, "and the proposals actually made by the Society [committee] respecting the trust for the Serampore property, connected with the high tone assumed by our brethren on their arrival, certainly concurred with each other in a manner *inexplicable upon any other supposition*." A letter, he said, received by Mr. Pearce from a friend whom he (Dr. C.) "very highly respected," but did not mention, "*leaves no doubt on my mind that he (Mr. Pearce) was privately desired to spy out our conduct*." In another letter, written in September of the same year, he says, "I have no doubt but my nephew and brother Yates were authorized,

by a party which did not think over-highly of Brother Fuller's measures, to take the steps they did. *They travelled on steadily, from the day of their arrival, in the high road of separation, without a single effort to prevent it, or to get the evils of which they have complained redressed.*" Many years afterwards, and only six years before Dr. Carey's death, he said, "Before Brother Fuller's death, the junior brethren who separated from us came out." "There is a strong impression on my mind, whether true or not I will not take upon me to say, that there was an *understanding* between them and some members of the Society considered *individually*."—Jan. 1828.

With respect to the *junior brethren*, Dr. Carey early complained that the "importance and independence" they assumed tended to "segregation;" and that their "*spirit of condemning, in the most unqualified manner, everything done by the elder brethren,*" especially Dr. Marshman, "than whom a more excellent and holy man" did not exist, "was very distressing."—May 30, 1816. "I disapprove," he said afterwards, "as much of the conduct of our Calcutta brethren as it is possible for me to disapprove of any human actions." "A church is attempted to be torn in pieces for which neither I nor my brethren ever thought we could do enough." "We are *traded* and the church rent by the very men who came to be our helpers."—July 15, 1819. Again, not long before his death—"The setting up of a separate interest, in *opposition to Serampore*, was the occasion of a series of *irritation and exasperation*, which I hope never to see repeated."—(Thoughts, &c. 1830.)

The practice of the *new church* in Circular Road as to *communion*, is a subject on which so much *silence* is to this day observed that it is difficult to find any express statement respecting it. An Annual Meeting is held at Calcutta, called, "The Annual Meeting of the *United Churches*." In 1844, it was held at the Independent "Union Chapel." Mr. Leslie, pastor of the church in the Circular Road, preached, Mr. G. Pearce, pastor of the church at Intally, prayed, and Dr. Yates, Mr. Boaz (Independent), and Mr. Macdonald (of the Free Church of Scotland.—C. C. Ob., 1843. p. 554), united in "the *administration of the Lord's supper*."—C. C. Ob., 1844, p. 133. There can be little doubt, therefore, that the church in the Circular Road was one of these "United Churches," and at that time practised free communion.

Of the four who formed the Circular Road church, viz. Messrs. Yates, E. C., W. H. Pearce, and Penney, the sentiments of Dr. Yates are shewn by the part he took in the above service; those of E. C. by what

they are to the present day; and those of W. H. Pearce by the fact that he was a member of Mr. Hinton's church at Oxford. These brethren must surely have *formed the church on their own principles*, and if so, Mr. Penney, and also Mr. Lawson, who became its *first pastor* must have held them too. Mr. G. Pearce, who clearly did so, "*came out*," says Dr. Carey, "*impregnated with hostility to Serampore*."—Letters, p. 44.

Dr. Hoby, who became acquainted with Mr. E. C., Mr. Yates, and others who went to the East, as a student with them at Bristol, says they were "actuated" as to the course they adopted in India, "by the views which prevailed at home," and that so much were their movements in *advance* of the committee as a *body*, that "several *turning points* in its deliberations" "were in all probability arrived at in consequence of what was done, or doing, or intended to be done abroad." On one occasion, when "it was a matter of debate," he says, how far it would be proper "to sanction measures which might have an appearance of *rivalry*," he was able to shew "from *letters in his own possession*, that the brethren in Calcutta had already proceeded to a point so *very far beyond* what some members of the committee thought prudent, that the discussion was altogether useless;" and "again, when a *strong feeling in favour of reducing the new establishment* was expressed, he felt bound in conscience to intimate that *his friends abroad saw their way clearly*," and "*felt themselves irrevocably committed to the endeavour*."—Life of Yates, p. 97.

Thus by degrees the committee were led on to give these new measures their full patronage. The ten stations, however, connected with Serampore, were in 1827 still twice as numerous as those of the Society, and far more prosperous. "From the beginning" up to 1824 these had "been supported independently of subscriptions from Europe, and almost exclusively from the proceeds" of the labours of these brethren.—(Carey, Jan. 21, 1826; Nov. 15, 1827.)

They had nevertheless, however, been identified with those of the Society in all the appeals made by the committee for money, and "might," says Dr. Carey, "with strict equity, have claimed a share of support" out of the funds thus raised, instead of leaving "*one-half* of the stations in India in the entire enjoyment of those funds which were subscribed for the maintenance of all." While the Serampore brethren were able, they had felt a pleasure in supporting them. Now, however, they were "constrained to solicit public assistance for them."—(Carey, Jan. 21, 1826.) But the committee, says Dr. Carey, instead of meeting our endeavours to support them in

a liberal manner, as they ought, "starved them in the most cold-blooded manner, or fettered the management of them with odious limitations. *And yet these stations contain almost everything valuable in the mission.*" They "refused to give us effectual assistance, and gave what they did give in such a manner, that *the gift should be more felt than the refusal.*" While at the same time they have expended a lac of rupees (10,000*l.*) to maintain *an opposition at Calcutta*, by all which *scarcely a particle of good has been done*; for the number of hearers at, and church-members in, Calcutta, at *both places* of worship, now, *is not greater than it was at the Lal-Bazaar chapel alone before the division took place,*" Nov. and Dec. 1827. In the first six and half years after the separation, from Dec. 1817 to Mid. 1824, Mr. W. H. Pearce says, the junior brethren baptized "only four natives."—(Life, p. 432.) But Dr. Cox says, that, in 1815, 1816, and 1817, *just before the separation took place*, "upwards of four hundred were introduced into the churches in India;" and that, up to the end of 1817, *nearly twelve hundred persons had been baptized* (p. 297). The building of the college made the Serampore brethren "almost insolvent," and "unless," said Dr. Carey, "the Society will defray the expenses of the out-stations, which are *the soul and substance* of the mission, they, and in them *the whole of the mission which is of real value*, must soon be relinquished,"—"sacrificed to a party spirit." (Carey's Letters, pp. 42, 59.)

Having been obliged, in 1827, to act independently of the committee, and make a *separate appeal to the churches for support*, the Serampore brethren were still met in England by "a spirit of hostility," (Carey, May 14, 1828,) so strong that it was with difficulty they obtained enough to supply their need. In his "Thoughts" upon this subject, written in 1830, Dr. Carey said, "the most astonishing of all circumstances is, that the Baptist Missionary Society," besides suppressing the letters of the Serampore brethren, "should have, so far as they had it in their power, furnished the sworn enemies of Dr. Marshman with all the private correspondence of himself and his brethren, unsuspectingly carried on through a long series of years with their *private friends*, for the purpose of assisting them to ruin the character of Dr. Marshman, and thereby *ruining the interests of religion so far as they are connected with Serampore*: a more nefarious piece of conduct could scarcely be produced in the history of the most unprincipled association which ever existed." "Those who have joined the hue and cry against Serampore appear determined to put an end to all the exertions of the brethren there, *by dry-*

*ing up the streams of public liberality, and thereby depriving them of funds for carrying on the work.* They may perhaps succeed." "I cannot—I ought not to be indifferent about the permanency of this work, and cannot, therefore, view the exultation expressed at the prospect of our resources being crippled, otherwise than being of a character too Satanic to be long persisted in by any man who has the love of God in his heart."

In 1826, Dr. Carey had the pleasure of receiving from Brother Yates an ample acknowledgment that the hostility which had been shown to Dr. Marshman "was wrong," a hostility which for himself he disavowed; and a public testimony of reconciliation and friendship between the *missionaries* in India was the result; but the difficulty which the Serampore brethren had in obtaining funds in England was not affected by this gratifying event.

Such was the sad case of the brethren at Serampore, as testified by one whom all revere. It may be, that sometimes he has spoken too severely, but the facts to which he has witnessed remain still the same. From similar charges and opposition Mr. Henderson suffers now, and if, in the case of Carey and his brethren, they were unfounded and unjust, they at least may be so in the case of Mr. Henderson. The reader will guard, however, against prejudging the committee *now*, or using this comparison in any other way than as a key to explain what might seem else inexplicable, and as a stronger reason for requiring that everything alleged be *disowned or proved*.

A recent letter dated Nov. 29, 1848, addressed from London to America, (see Baptist Reporter, p. 278,) and signed by Joseph Angus, F. Trestrail, E. Steane, J. H. Hinton, J. Hoby, W. Groser, S. Green, S. J. Davis, and W. Jones, as secretaries of different Baptist Institutions, while recommending free communion, as well sanctioned by its patrons and results, says that "Dr. Ryland was a decided open communionist," that Mr. Innes, of Edinburgh, and Dr. Cox, of London, "have both spent their lives as pastors of open communion churches," and that the system has been "sanctioned by the two Rylands, Hinton, senior, Hughes, Dyer, and Carson." All the secretaries, therefore, of the Baptist Missionary Society since the death of Fuller, (when the above troubles began,) that is Dr. Ryland, Mr. Hinton, senior, Mr. Dyer, and Mr. Angus, are among the avowed and leading patrons of free communion. Dr. Hoby was a confidential friend of the *junior brethren* (Life of Yates, p. 97); Dr. Cox was in the confidence of Mr. Hinton when he was nominated as co-secretary, by Dr. Ryland, in

1815 (Hist. vol. i. 271); and Messrs. Trestail, Steane, J. H. Hinton, Hoby, Groser, and Green, attended committee meetings *more frequently than any other members* in 1847-48 (excepting four of their own friends and Messrs. Pritchard and Penny), when the premises were sold at Honduras.

But to return to Mr. Henderson. And first, as to the charge of *making money at the Society's expense*. When Dr. Marshman was said to have "enriched himself and his family at the expense of mission property," Dr. Carey called on those who hinted it to point out where this property was; for if it existed, it must be somewhere. Let them then, he said, say where: or else "acknowledge, like honest men, that they have been mistaken, and that all they have hinted or circulated was an unfounded slander."—(Thoughts, &c., 1830.)

For Mr. Henderson we ask no more. Howard Malcom, an American, said of Dr. Marshman, in 1837, "Marshman is known to be *poor*."—(Hindustan, Ch. I.) Mr. Henderson is known also to be poor.

When he left the mission premises, he had to throw himself at once upon the bounty of his flock. When Mr. Kingdon called on him to give up "everything purchased with the Society's money," he replied, that as he had received no specific salary, *all he had was bought with the Society's money to the shirt on his back*, except the furniture he had brought with him; and this he did not take. What furniture he has had since has been supplied by the kindness of friends in Honduras or England; what money he has used is alleged by him to be entirely the gift or loan of friends; and unless it can be *proved* that he has more than his friends can testify they have given or lent him, let Mr. Kingdon's imputation be utterly *disavowed*, and his letter burnt rather than shown to others, to suggest thoughts of evil against one who at least *may* be innocent. It rests with those who have hinted such things, either to *prove* them *true*, or to retract what they have said; and with others, to refuse all credit till they are *proved true*.

But what has there been in Mr. Henderson to awaken even a *suspicion of the kind*. The secretary has said that Mr. Henderson has a *store*, and that he knows not how it is supplied. Mr. Henderson will state how. The committee say that he has had "a sum which is much larger than other missionaries at Belize have had," as an average income. 450*l.* a year is undoubtedly a considerable sum; but if the committee, who have had the best opportunity of judging, had ever suspected that it was too large to be spent honourably or properly, the remedy was easy; they could at once have put him on a *fixed income*. The fact that they have not

done so, but have permitted him, contrary to their usage in other cases, to draw what he found to be needful, is the strongest possible testimony that till lately the committee reposed the fullest confidence in him, both for prudence and integrity. The secretary has said that the committee had for several years found fault with Mr. Henderson's drafts, and had intimated that they should be compelled to limit him to a fixed salary; but he had said that Belize was an expensive place, and he would do his best to limit the expenditure. The secretary added on this occasion, "*We had great confidence in him, and we let him go on*;" but said also that Mr. Kingdon's charge came with the *appearance of truth*. Supposing, however, that there was such an appearance, *appearances* are not *proof*. The expenditure may not have been so low, nor kindness and hospitality so restricted as it *must have been* if a smaller salary had been allowed, and yet there may have been nothing culpable at all. Mr. Kingdon charged Mr. Henderson with ordering, in expectation that he might be dismissed, more goods than he ought to have done; but it will be seen presently that he had *no foundation* for the charge; and the committee, when they refer in "Belize," p. 13, to the amount of Mr. Henderson's income, do not mention it as proof of dishonesty, but that Mr. Henderson *has not benefited the Society to the extent which he affirms*.

As to the suspicions, therefore, which have been hinted by Mr. Kingdon, of Mr. Henderson's *dishonesty*, we have simply to request that he will either state, that on better knowledge *he believes them to be unfounded*, or else to give his reasons for believing them to be true. It will be time enough when that evidence is given to bring evidence in disproof.

Secondly. As to hints of *culpable extravagance*, we have to make the same request.

Thirdly. As to Mr. Henderson's *expenditure*, viewed in relation to his *dismissal*, we have only to say that it is *not alleged by the committee to have been any ground of it at all*. The only ground on which they say they acted was his "*treatment of Mr. Butterfield and of Mr. Kingdon*."—Belize, p. 4. As, however, the committee have shown Mr. Kingdon's letter to members of the Society in justification of themselves, and thereby have attached importance to it as one reason of their want of confidence in Mr. Henderson, they will bear with us if we remind them of the blessedness of the man "who taketh not up a reproach against his neighbour."—Psalm xv. 3.

The following remarks of Mr. Henderson upon the subject are noticed in "Belize." They are from a letter, dated March 9, 1848. (See P. C. Mag. 1848, p. 177.)



"Mr. Angus seems to be willing to make impressions on the mind of my friends derogatory to my character, in the management of the mission funds. This I can only leave facts to speak to. Where are my savings? Let any one point to them if they can. Is an *unfurnished house* any evidence of this? Is *borrowed money*, from my London friends, to conduct a little stationery and medicine business to aid me in providing honestly for a large family? Is *toiling daily at a school* in a hot climate (what no other missionary except myself *does or ever did* in the place), that I may gain a little money? Or is it in the fact of an order upon the Society for 30*l.*, in favour of the Bible Society [being] *unpaid to this day* [that is by himself]—the committee having made a set off against it of a debt due by Mr. Crowe? No, dear brother, they cannot prove my having profited by the Society's funds one penny; but I can prove the Society's funds to have profited by me thousands."

Mr. Henderson refers to the same subject in the *Honduras Observer*, of March 11, 1848. (The italics are ours.) He says:—

"Respecting the funds expended on the Honduras mission, I confess my concern has been about the work of the mission rather than the expenses of it. *Every pound received I have acknowledged, and its appropriation has, at the end of every six months, been explained by me to the committee.* Funds collected, whether gratuitous, the fruits of my toil in schools, or in the garden, sales of medicines, stationery, stones, bricks, &c., all, all went into the profit of the Society. *Food and raiment were all I looked for, and all I ever had at the hands of the Society.* Whether, therefore, the amounts have been large or small, I might have fairly left unnoticed, but for the attempt made to give unnecessary prominence to them. One fact, I hope readers will bear in mind, that sums collected during the twelve years of my connection were not all appropriated by me. There are voyages and outfits of missionaries and their families—no inconsiderable item in the expense of the mission, viz., [those of] Messrs. Philipot, Hosken, Weatherall, Butfield, and even Kingdon himself." "The committee has done all to remove me hence." "They have sent me from them penniless and houseless, in a foreign land."

In another letter, dated April 8, 1848, Mr. Henderson, referring to the charge of *extravagance*, says,

"My private or family matters have been seized on by Messrs. Kingdon and Butfield. They are the most difficult to reply to; and this may be my weak part, as I am unable to control everything in family matters." "Whatever extra expense there was, it never was incurred to procure indulgences, nor from aping worldly grandeur, but solely from the peculiar nature of Belize, where English females are exposed to many privations."

This statement will be found to be confirmed by the testimony of Captain Thomas.

The *furniture* of the mission-house was much more homely in the time of Mr. Henderson than in that of Mr. Kingdon.

The particulars as to the 30*l.* referred to by Mr. Henderson will be given in connection with the settlement of accounts.

8. *Contributions made on the spot to the funds and property of the Society, while the station was under the care of Mr. Henderson.*—In his letter of March 9, 1848, just quoted, Mr. Henderson says, "That the committee cannot prove that he has 'profited

by them 'one penny,' but that he can prove that they have 'profited' by him 'thousands;' that is, according to the strict and necessary meaning of the sentence, grammatically considered, *thousands of pence*, for it is indisputable that the word *thousands* is used in antithesis to 'one,' and the committee were bound to take the sentence in its strictly grammatical sense, unless there were some most decisive reason against it. They, however, have given only the latter part of it, and this not correctly, so as to fix its meaning to be *thousands of pounds*, which is no slight difference."—"(*Belize*," p. 12.)

"By *profiting*," Mr. Henderson says, "I do not mean this, *after all outlay had been cleared off*, but only that the funds had been *augmented* by me 'thousands,' as a kind of contrast to the niggardly manner in which I was permitted to quit the Society without any sum to meet my family necessities, notwithstanding that I had, during my connection with the Society, *so evidently laid myself out beyond the example of any other Honduras missionary, to the aggrandisement of the Society's funds.*" (Letter of October 13, 1848.) In his letter of March 9, 1848, after stating that he could *prove* that the Society had thus profited by him, he says,—

"How is it, let me ask, that the Society should have so much property in this country (Honduras)? *Not from the energy of their favourite agency, assuredly.* They made a purchase of a lot of ground for 144*l.* sterling; another, 60*l.*—204*l.* sterling in all. They have sold already one lot for 45*l.*; another, 60*l.*; another, 240*l.*; and now 1,100*l.* Total, 1,445*l.* sterling. One house, the school-house, built, say 500*l.* Here, therefore, is *nearly one thousand pounds* to the gain of the Society, although, I am fully persuaded, their receiving it will turn to their ultimate loss. Again, do not 600*l.* sterling stand as the produce of mission-schools, besides 200*l.* from sales of vegetables out of the garden? What other missionary on their list would have produced them, and when produced would not have applied them elsewhere? I believe the church and people in Belize will be found to have contributed an equal amount with any church in the West Indies, according to their number. These remarks, I am compelled to make, *in my own defence*, else the facts might never have come to the knowledge of my friends and the public generally. The committee have injured me, they injure themselves, and injure (the Lord only preventing it) the cause of missions."—P. C. Mag. 1848, p. 177.

The committee object to the above statement ("Belize," p. 14), that, "before Mr. Henderson went to Belize," the Society had "*purchased* the chief lot, and had paid about 1,000*l.* for it;" and that Mr. Henderson spent in *repairs* 890*l.*, beside the 60*l.* paid by him for land, and 500*l.* for the erection of the school-house.

But the lot *purchased* by Mr. Bourn, instead of costing 1,000*l.*, as the committee state, is shown by the bill of sale, dated "6th Jan. 1824," of which a copy is before us, to have cost only "230*l.* Jamaica currency," or

138*l.* sterling, 6*l.* less than Mr. Henderson states above. The 1,000*l.* which the committee speak of as *purchase-money*, probably includes the cost of erecting the meeting and dwelling house.

Mr. Henderson says, that the reason why he allowed nothing for the value of this building was, that he considered "such perishable materials, after upwards of twenty years' use in a hot climate, as being of doubtful value to the purchaser, who appropriated the premises to other purposes than what they had been constructed for."—(Letter, 24th Oct. 1848.)

The reason, also, why he allowed nothing for the 890*l.* spent in repairs, &c., was, he says, that "such outlay can surely not be regarded as *purchase-money*, but rather as rental, in addition to interest of capital already advanced."—(24th Oct. 1848.) By rental, he seems to mean, that if the premises were let, the owner must ask a rental equal to the repairs needed and the interest on capital. The rental ought also to repay the prime cost of such buildings, within the time they are likely to last. 890*l.* for twelve years is 74*l.* a year; and if that sum, added to a sufficient annual charge for interest and re-payment of capital, say 100*l.* a year more, 174*l.* in all, is not more than would have been a *fair rental* for the premises, there is no reason why the repairs should be taken into account when estimating the different value of the premises at two different times. The committee in "Belize," p. 15, speak of the chapel and mission dwelling-house (apparently without the school-house) as "worth one hundred pounds a year;" and Mr. Butterfield says, that the house he occupied could be let for 60*l.* a year (Letter of Dec. 1845); so that the whole property seems to have been worth, at the time of sale, a rental of nearly 200*l.* a year, a sum more than enough to pay for repairs, interest, and redemption of capital.

The 890*l.* were spent "in keeping in good repair three (latterly four) wooden houses, [three of them] of two stories, during a period of twelve years, making improvements for better accommodation, and in view of increasing the number of agents resident at the station, fencing the ground, filling up swampy parts, pointing outside of houses, &c.," Mr. Henderson says, "Parties acquainted with the nature of buildings of the sort in this climate, and the rate of expense of labour, will not, I am persuaded, consider the above sum at all remarkable." "At all events it will be allowed that 1,445*l.* sterling is a handsome sum for which the mission premises have been sold, saying nothing of what remains; and bears on the very face of it the stamp of a faithful management of the property in-

terests of the Society." (Letter of Oct. 24, 1848.)

This explanation is enough to show that Mr. Henderson had no intention to mislead. Persons in England, however, can scarcely be supposed able to judge with accuracy how much the property was worth at the time of sale, more than it might have been expected to be worth if it had been under ordinary management, and without land given, and money expended on it raised at Belize. Suppose that Mr. Henderson's estimate is far too high, we have other clear and decisive proofs of his care of the Society's interests as to property, in the land and money received by it, from his own labours and the gift of others during his agency.

In the "Honduras Observer" of Feb. 19, 1848, and his letters to England, Mr. Henderson gives the following account of land given and money contributed to the Society at "Belize;" of which 1,926*l.* 5*s.* 6*d.* has been reported to the committee in his half-yearly accounts.

|                                                                                                                                                                          |        |    |    |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|----|----|
| Produce of Infant and British Schools kept by Mr. and Mrs. Henderson, free of any other expense to the Society, except that of a female teacher for a certain time . . . | £626   | 7  | 11 |
| Donations from church members and friends . . .                                                                                                                          | 687    | 7  | 9  |
| Collections, sittings, and rents . .                                                                                                                                     | 492    | 16 | 10 |
| Gift of land by Mr. Adams, valued at                                                                                                                                     | 180    | 0  | 0  |
| Produce of garden sold, and amount expended for Society, £74 13 <i>s.</i> and £148 spent on mission lot . . .                                                            | 222    | 13 | 0  |
| House erected on Burial ground at Freetown, at that time held by the Society . . .                                                                                       | 30     | 0  | 0  |
| Erecting Fence on Burial Ground, say . . .                                                                                                                               | 60     | 14 | 6  |
| Erecting Mission Buildings at Baker's and Tilletton, vested in the Society . . .                                                                                         | 120    | 0  | 0  |
|                                                                                                                                                                          | £2,420 | 0  | 0  |

Mr. Henderson was therefore justified in saying, March 9, 1848, that, "of late years the amount raised has, as you will see in my statement" [in "Honduras Observer" of Feb. 19, 1848, as given above], "ranged not far short of 200*l.* sterling per annum."—(P. C. Mag. 1848, p. 176.) This statement is controverted by the committee in "Belize," p. 13. The committee state there, that the sum contributed was only 120*l.* a year; the secretary had previously stated that the amount the church had contributed, was about 50*l.* a year.—See P. C. Mag. 1847, p. 415. The committee and secretary appear to be wrong, and Mr. Henderson right in his statement.

The grant of the burial ground by the Governor, was itself made on Mr. Henderson's application, and has since been transferred by the Society, with the sanction of the Governor, to the church.

At Tilletton, two chapels were built; the first entirely at the cost of friends on the

spot: this was afterwards used as the dwelling-house of the teacher; the second, with the assistance of only 39*l.* from the Society.

To the meeting-house at *Baker's*, Mr. Henderson says, the Society contributed *nothing, except 10s.* for recording Mr. Tillett's grant. In proof of this he appeals to his own half-yearly *balance-sheets*, as sent home to the Society, and challenges the production *from them* of any other sum expended on these buildings. Yet "*Belize*" says (p. 15), that 57*l.* were given to the chapel at *Baker's*, "in money and materials."

Mr. Henderson supposes that this error may have arisen from his having mentioned, in August 1840, that money and materials belonging to the Society had been *used*, but says that they were so only until the amount "should be made up from parties on the spot" (Letter, October 13, 1848); and that nothing but this 10*s.* was finally paid by the Society.

At each place the ground was a free gift of the Messrs. Tillett (Letter of Church, August 10, 1848); and the land and buildings at both were vested in the Society.

*Other gifts were also made to the Society during Mr. Henderson's superintendence; viz., a lot of ground on the Mosquito shore, and another at South Stann Creek, purchased from Messrs. James Hyde and Co. for the purpose of locating a Karif village thereon.*

Mr. Henderson says, "*All the gifts to the Society in Honduras, as far as I know, were bestowed during my occupation of the station. The other missionaries have been more or less successful in disposing of them.*"—Oct. 24, 1848.

*The committee themselves acknowledge the value of the property, when they say that "but for the property they would probably have relinquished the station long ago."—"Belize," p. 16. But it is to be regretted that they should have attached such importance to it, in comparison with the worth of souls, that "but for it," the need of the church and the wants of the heathen, in and around Belize, "would probably" not have prevented them from relinquishing the station "long ago."*

*How widely different are the results of Mr. Henderson's labours as to property and its use from those of Mr. Bourn, Mr. Butfield, and Mr. Kingdon. Mr. Bourn, after an expenditure of 5,000*l.* or more, leaves the church a wreck and lays claim to the mission premises, which Mr. Henderson is the means of rescuing from his grasp. So far as his agency was concerned, the 5,000*l.* were, or would have been, but for Mr. Henderson, almost all dead loss. Of Mr. Butfield and Mr. Kingdon, the committee say, ("Be-*

*lize," p. 14,) that "the expense of sending [them] out, and of supporting them for nearly three years" is "nugatory." This expense and the "considerable sum" which it has cost them "to abandon the field" they speak of as "large," and cannot be very far short of 2,000*l.*; to help to meet this expenditure, arising from "steps" on the part of the committee, which they describe as now "*useless*," they take "the proceeds of the sale," ("*Belize*," pp. 7, 14): so that the sending out of these missionaries which is admitted to have been "*nugatory*" and "*useless*," has involved the *actual sacrifice of almost the whole of the Society's property, and probably some hundreds more.* In point of "*contrast*" therefore, with what others have done for the improvement of the Society's *property and funds at Belize*, Mr. Henderson *might* with reason have said, that it had *profited* by his agency, *in comparison with that of others, not thousands of pence only, but thousands of pounds.**

Instead, also, of *any want of exactness in Mr. Henderson's accounts*, it would rather seem, from the fulness with which he has given these particulars, that he has kept his accounts with great care, and that if there be any want of exactness, it is rather on the part of the committee in examining and making statements respecting them.

9. *Contributions at Belize considered in reference to the use and sale of the property.* The Society's Report for 1824 (see above, section I. 9) spoke of it as "*probable*" that "*considerable aid*" would be given to the building of the chapel and dwelling-house, "*on the spot.*" The committee ought to be able to show, therefore, that no such aid was really given *then*, or that they have the authority of the donors for selling the building. Otherwise they have as trustees broken the understanding implied, in all chapel erections, that they should continue to be used for the purpose intended, *so long as there are suitable persons to use them.* Whether, however, contributions were made at Belize *then* or not, the committee acknowledge that there have been *some since.* For they say in "*Belize*," p. 16, "*the members of both churches*," that is, Mr. Henderson's and Mr. Kingdon's, "*(the committee are informed) have contributed to the expense of the original station; the members of the second" church, Mr. Kingdon's, "of course, while connected with Mr. Henderson."*

But in their letter to the church, of May 30, 1848 ("*Belize*," p. 6), they do not propose to return anything for contributions to the *general funds* of the mission, though it is from these that the chief expenditure on property has been made; but only for sums

given *expressly* for the "*purchase or erection*" of the premises. The italics are ours.

"When the committee resolved, in November last, to sell the premises, they agreed to regard themselves as liable for any claim which the church at Belize might have in equity, on account of contributions they might have given towards the *purchase or erection of the premises*. Mr. Henderson's accounts do not contain any entry of sums contributed for this purpose; but if any were contributed let us know it, and we will repay them in such proportion as the proceeds of the sale will allow."

"Towards salaries and other current expenses you have contributed in children's pence, and in collections 1,500L." "Towards the buildings and property, so far as we can judge, you contributed nothing. \* \* \* We sell our property because we cannot with confidence or in justice give it to any one in Belize."

On these extracts, we remark, *first*, that the committee could not, "*in justice*" to those of its members and contributors in England, who are identified with the church at Belize in sentiment and practice, sell mission-property there, while they put it in trust for the use of self-supporting mission churches elsewhere; that in doing so they have not honoured the confidence reposed in their impartiality by such members and contributors; and that such contributors are entitled to expect, "*in justice*," that the sums which have been spent on the premises at Belize shall still be invested in mission-buildings for this strict church, the same as sums invested in mission property elsewhere. If all the sums given in Belize were repaid, their contributions would not be repaid, and this church would still be injured by being treated differently from others.

*Secondly*, The injustice and impropriety of refusing the continued use of the property to the church in Belize does not depend solely or primarily on money contributions; but on the self-evident duty of the Society, as a body of Christians, to continue to cherish a church which has hitherto depended on them for support, which is still in need of their support, though to a much less amount, which has done nothing to give the committee reason to abandon it, and which can appeal to the general rule which has been observed by the Society in similar cases in Jamaica, of giving to mission churches, which had resolved to support their own pastor, the continued use, secured by trust deed, of the premises which they had before occupied. The church had an acknowledged right to adhere to the pastor of its choice, and was not disentitled on that account to the use of the premises, unless the committee could prove that his character was such as to disqualify him for that office, which they did not even allege. On this subject, see P. C. Mag., 1847, p. 415.

So soon as the church resolved to support Mr. Henderson, they asked Mr. Kingdon for the continued use of the premises till they could hear from the committee. This he refused. They immediately wrote, however, to the committee, asking that they would stand to them in the same relation as they did to the churches in Jamaica, mentioning the past generosity of the Society as a reasonable ground of hope, and their own "unpreparedness" and fear of inability to continue the work alone, as a reason for asking "the use, at least for a time, of their accustomed place of worship, school-house, and mission dwelling-house." (Letter to Committee, April 21, 1846.) They did not even ask the committee to secure the use of the premises to them by trust-deed, as in Jamaica; they only asked the use of them, at least for a time.

When the committee resolved to withdraw Mr. Kingdon and Mr. Buttfield from Belize, the church again urged their expectation and hope to be permitted to enjoy the use of the premises free of charge, it being implied that they themselves, like the churches in Jamaica, should keep them in repair.

On February 9, 1848, the deacons, on behalf of the church, said, in reply to a letter from the committee, dated November 29, 1847, offering to sell the premises to them for 1,200L.—

"Much as we stand in need of a more commodious place in which to worship God, we feel ourselves constrained, under present circumstances, to decline utterly to accept of your proposition. The liabilities of the church already, with the general poverty of the brethren, forbid our increasing our responsibilities. Moreover, we have expected the entire premises to be freely given up to our use, and hesitate not to express our deliberate opinion, that we regard the transaction on the part of the committee as an unwarrantable violation of the relationship in which, as a mission church, we stand to the Society. For we are the same people who have participated in the care of the Society during years that are passed. We also have contributed largely, as the annual accounts will shew, to the objects of the Society; we cannot, therefore, but regard the selling out of the premises as an act irreconcilable with the principles of that revealed will of God under which we all have professed to act; and begging you to reconsider the step you are about to take, we are, gentlemen," &c.

In a second reply, dated March 11, 1848, to the same letter of the committee, they said that Mr. Kingdon had urged them to take only one day after they had received the committee's letter on Feb. 7, 1848, instead of ten, as allowed by the committee,

so that he might make arrangements with another party; that who that party was *he would not let them know*; that they were already involved for their "small place of worship," and could not pay 1,200*l.* sterling, in cash, for the premises; that Mr. Kingdon had asked, for *the chapel and mission-house alone*, 600*l.* sterling, allowing only about four or five feet of ground round it, "*without any communication to the water-side*" for the purpose of baptizing; so that for this purpose it would be "of no use" to them. They had, therefore, "at once" declined to purchase. But soon after their letter left Belize, they learned "*the secret*" which had been kept from them, as to who had been in treaty for the property, and heard that "*the government party had purchased it for a lunatic asylum, for the sum of 1,100*l.* sterling.*" The knowledge of this had led to "*a great outcry among those who had been aiding and contributing to the keeping up of the cause*" there, "*and keeping the premises in repair.*" "Had I known," it had been said, "that these premises *were ever to be sold for such a purpose*, I never would have given one fivence. I thought it [the chapel] was built for a place of worship for the Baptist cause in this place, let who would have preached in it." A friend now came forward to lend them money, "to a certain amount, on interest," and though it would "greatly involve" them, yet as there was a possibility, they understood, of the purchase by Government not being closed, they would, if the committee were "*desirous*" that they should have them, give "*for the whole of the premises 750*l.*;*" or, "*for the chapel and south part of the ground 500*l.*;*" and trusted that the Lord would "open out a way for them to pay" the amount.—(Compare P. C. Mag. 1848, p. 152.)

The committee replied to both these letters, in theirs of May 30, 1848, published in "Belize," pp. 6, 7, and from which the above extracts (p. 28, col. 1) are taken. They said that "Mr. Kingdon had instructions to sell the property (to the gentleman who had *previously offered for it*) in case they declined purchasing," and that it was "now sold." The committee knew therefore of this previous offer, when they offered the premises to the church, and had they informed them by whom it was made, and for what end, the church would probably have been enabled to make this last offer to Mr. Kingdon, *before the offer on behalf of the Government had been accepted*. But even had this happened, it would have been of no use, for the committee say that "Mr. Kingdon had instructions to sell" the pro-

perty to the person who had "*previously offered for it*" if the church declined purchasing "it at the terms proposed." If this person was the same who actually purchased for the Government, as the committee imply, the 1,200*l.* for which the premises were offered to the church was probably *more* than he had "*previously offered;*" for they were sold for 1,100*l.*, and the Government cannot be supposed to have "*previously offered*" more than it, afterwards actually gave. Mr. Kingdon was directed therefore to sell, without at least making *any abatement in favour of the church*. The church *must have lost* the premises, according to the committee's instructions, whatever they offered, unless it had been prepared to give the *full price* which the committee could get for them from the world, and for a use in no way connected with the salvation of souls. Yet this offer of the premises to the church for 1,200*l.* was "*such a price,*" we are told, as the committee "*deemed just.*" (Letter of May 30, 1848, "Belize," p. 6.)

The church in their reply to this letter of the committee of May 30, 1848, and to resolutions forwarded with it, thank the committee for "*the expression of their readiness to recognise claims*" founded on "*contributions made towards the purchase or erection of the late mission premises,*" but "*decline urging any such claims.*" As to the sale of the property, however, they say—"The reasoning you employ to justify your disposing of the mission premises at Belize, we confess we do not feel the force of. If no legal claim, we consider we had a religious claim to them; the same object for which they were originally provided *being successfully carried out by us. We are ignorant of any mismanagement of the station* during the period of our pastor's residence therein, and assure you that all was done *in concert with the church*. The contrary to this, therefore (*i. e.*, to mismanagement), we believe to be the case. At the same time we take the liberty of telling you that we consider that *the property question has been given too much prominence to*, believing that the exercise of that *charity which hopeth all things*, would have rendered unnecessary the statement that 'We sell our property because we cannot with confidence or in justice give it to any one in Belize.'" Letter of Aug. 10, 1848.

Thirdly, As to the nature of the gifts proposed to be repaid, it is clear that as the committee saw no "entry" in Mr. Henderson's accounts of sums expressly "contributed for" the "*purchase or erection of the premises,*" they did not expect to have to pay any under this head. The value of Mr. Adams's gift of land, 135*l.* (after a part had

been sold for 45*l.*), was one of the sums which Mr. Henderson says had not been "reported in regular order to the Society" in his periodical accounts.—"Honduras Observer," February 19, 1848.

Sums, too, expended on *repairs* had a like title in equity to compensation as those given for "purchase or erection," for both had been equally given with the *understanding* that the premises would *continue to be used* as they were then. Supposing, however, that this be admitted, it is still said that towards "buildings and property" the church had "contributed nothing." But the "outcry," mentioned by the church, among some of the contributors at Belize, shows that *they*, at least, considered they had given for this object; nor is it necessary to find an "entry" of their gifts for that *express purpose*, to prove that they have done so. The *repairs*, as well as "the salaries and current expenses," are paid out of the *general funds* of the Society, and sums given to *these* are used for both purposes. The committee state that the *whole* of the 1,500*l.* which they admit to have been contributed at Belize, was given *towards* "salaries," &c. (Belize, p. 7), and especially towards Mr. Henderson's income (p. 13). But we know of no other reason for this than that Mr. Henderson is said to have "*charged*" almost the whole amount spent by him in "erections, purchases, and repairs at Belize, *to the Society*." ("Belize," p. 14.) Donations, however, made on the Society's behalf at Belize were, *in themselves*, as much given for *repairs* as donations made in England. The mere circumstance that Mr. Henderson has *charged* them to one account or the other does not affect this. Besides, as all gifts should be expended, as nearly as possible, according to the will of the giver, the fact that many contributors in Belize say they have given towards the repairs, is a sufficient proof that their contributions were intended to be considered as given in part to that object.

So far as Mr. Henderson is concerned, if he has, in ignorance of the use which would be made of it, "*charged*" the whole of the outlay for repairs, &c., to sums received from England, there can be no question as to what he thinks of the refusal of the committee to regard the sums contributed at Belize as adding anything to the claim of the church to the continued use of the premises. With the understanding, he says, that the building was intended as a *permanent Baptist meeting house*, "*large contributions* have been made by friends *on the spot*; and I do not hesitate to affirm, that no such sums could have been *obtained for the Society* had it been known that the mission premises would ever have been sold

out by them, and that too at a time when the very congregation which the Society was the means of bringing together is compelled to meet for worship in a room so small, that a portion of the people have *no other protection from the weather than that afforded by a large sail spread over the door at one side of the building*." ("Honduras Observer," Feb. 19, 1848.) This is the letter in which he gives an account of the 2,420*l.* raised for the Society at Belize during his agency, and after giving it he says, "I submit the case to any unprejudiced mind, whether in *christian consistency* the mission premises, under existing circumstances, ought not at once to be *freely handed over for the use of the Baptist Church*. Should the committee, however, *in violation of the mutual understanding of contributors both here and in England* sell the property, [I submit] that the proceeds of the sale be *divided in fair proportion to the sums contributed by each*."

The Editor of the "*Honduras Observer*," not a Baptist, in the very same paper, after mentioning the rumour that the property had been sold to be converted into a Lunatic Asylum, says, "When it is remembered that a *large amount of money has been contributed by the people of this settlement during the time of the establishment of the mission here (about twenty-five years we believe)*, for the purchase and improvement of this property, we can hardly call it *just or fair* that it should now be perverted to any other purpose than that for which it was originally intended."

But what does even Mr. Hinton, a member of the committee, who from his frequent attendance at its meetings, (see P. C. Mag. 1848, 256), and influence in its proceedings, is an authority as to those proceedings, from which he, at least, cannot appeal, say, when not sitting in judgment on Belize? An opponent of the proposal to obtain a charter of incorporation for the Society, to enable it to hold its "*extensive*" property (secured now by nearly "*two hundred*" *trust deeds*), with less inconvenience, had said that rather than take such a step, the Society had better *sell all that it had*. Mr. Hinton, says in reply, "It would be a *cruel injustice*. In them (the Society) is vested the property of many *places of worship*, which had *long been*, and now are, *occupied by churches gathered to Christ from among the heathen*. If there has been one man found capable of proposing, could even he have the heart to execute, a measure which would have the immediate effect of *expelling these brethren in Jesus from their spiritual homes, and of turning them into the public roads*." (A letter on the proposed incorporation, &c., p. 33.) What words could more expressly represent

the injury and "injustice" suffered by the church at Belize.

*Fourthly. If the committee had charged 100*l.* a year of the funds raised in Belize to Mr. Henderson's income, they would have had only 350*l.* a year of that income to charge to funds raised in England, and more than 900*l.* left of those raised at Belize towards constituting a title on the part of the church there, to have the use of the premises secured to them by trust-deed, as in Jamaica. If the reader will refer to the sums given at p. 26, as making up the 2,420*l.* raised at Belize, he will easily understand the following distribution of them. Take away the 30*l.*, 60*l.* 14*s.* 6*d.*, and 120*l.* spent on the burial-ground at Freetown, at Baker's, and at Tilletton; also 26*l.* 7*s.* 11*d.* from school receipts as salary of a female teacher, for a time, at Belize (we know not what it really was), in all 237*l.* 2*s.* 5*d.* Deduct this from 2,420*l.*, and there is left 2,182*l.* 17*s.* 7*d.* Distribute this as follows:—*

**TOWARDS MR. HENDERSON'S SALARY.**

|                                                                    |      |    |    |
|--------------------------------------------------------------------|------|----|----|
| Proceeds of Mr. and Mrs. Henderson's labour in schools .....       | £800 | 0  | 0  |
| Collections, sittings, and rents ....                              | 402  | 16 | 10 |
| Part of sum for produce of garden sold .....                       | 74   | 13 | 0  |
| Part of donations from church members, and from friends generally, | 32   | 10 | 2  |

100*l.* a year for about twelve years..£1,200 0 0

**FOR TITLE TO PREMISES.**

|                                                                                                                                                                                                        |      |    |   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|----|---|
| Value of land given by Mr. Adams                                                                                                                                                                       | £180 | 0  | 0 |
| Proceeds of garden actually expended on the improvement of mission lot .....                                                                                                                           | 148  | 0  | 0 |
| Remainder of donations from church members and friends generally, viz., 687 <i>l.</i> 7 <i>s.</i> 9 <i>d.</i> , less the 32 <i>l.</i> 10 <i>s.</i> 2 <i>d.</i> charged to Mr. Henderson's income ..... | 654  | 17 | 7 |

Towards a title to premises .. £982 17 7

Supposing the value of such an outlay on the property to have been, at the time of sale, only 600*l.* (of which the land was 180*l.*), that sum is equal to the full price asked for the chapel and dwelling-house when the committee asked 1,200*l.* for the property afterwards sold for 1,100*l.*: and such a sum allowed, in consideration of their past contributions, would have enabled the church to borrow the 500*l.* still needed to pay the Society the full price of 1,100*l.* for the whole premises, and thus obtain an unquestionable right and title to put them in trust for their own use. Some, at least, of the donations raised at Belize, ought to have been considered by the committee as constituting part of such a title; and now that the premises are sold, ought to be refunded for the purpose of putting in trust some other buildings for the use of the Baptist church. Instead of "justice" it is much more like injustice to donors there, to appropriate the

whole of their gifts, land and all, to "salaries," &c., when the result is that the Baptist church is thus deprived, contrary to the design of those donors, of all benefit from the sums given for their use.

The "object" of the Society, according to its fundamental rules, is "the diffusion of the knowledge of the religion of Jesus" by "the preaching of the gospel, the translation and publication of the holy scriptures, and the establishment of schools." It is no part of it to spend money on property, *except so far as it is necessary to carry out the preaching of the gospel, &c.*; and, therefore, it is its duty, whenever it can do so, to take upon itself the support of the preacher, teacher, and translator, and permit others to pay for the property. Donors, who are members of a mission church, or are resident near it, have a much deeper interest in the property there than donors to it living in England; and there is the same reason why such English donors should afford every facility to a self-supporting mission-church to enjoy the use of its premises, without liability to exclusion from them at the pleasure of others, as there is for donors to chapels at home to leave the churches which occupy them to provide by trust-deed against the possession of power on the part of others, to turn them out at pleasure. The "object" of the Society, therefore, and customary usage at home, render it the duty of the committee to prefer to charge its funds with the support of Mr. Henderson, at a salary of 350*l.* a year, as a preacher, translator, and schoolmaster; and also with the support of the native teachers, and with the current expenses; and prefer to consider the above 600*l.*, or such other sum as, on a calculation similar to the above, is due to contributors at Belize, as given to property; rather than wish to pay every expense pertaining to the property, in order to claim a right to sell it at pleasure.

One thing is certain, namely, that if Mr. Henderson and the church had seen the importance of guarding against such a contingency, they might have requested that Mr. Henderson should be allowed a fixed salary of 350*l.* a year, as preacher, teacher, and translator, with the use of the premises, and then have so limited, by express direction, the expenditure of the above 982*l.*, arising from gifts to its funds, as to have secured a right to a proportionate allowance at the time of sale.

*Fifthly. To sum up:—*the pleas of the church for the continued use of the place, are,—that to exclude them is a "violation of the relationship" in which they stand to the Society, as that of a child still dependent in part upon the parent that has reared it; their continued and urgent need of the pre-

mises; the kindness due to them on the ground of *Christian and brotherly "love;"* and as labourers with the Society "for one master and in one cause"—(Letter, April 24, 1848); the *esteem* due to Mr. Henderson, their pastor, notwithstanding the reports sent home; the *good management and success* of the station; the *large contributions* made by themselves and others, with the *understanding that they, or, at least, some other Baptist church, should continue to use the premises*; and their belief that the breach of that understanding, by "selling out the premises," is "an act *irreconcilable with the principles of the revealed will of God.*"—February 9, 1848.

The committee, on the other hand, plead as their *chief defence*, in selling the property and alienating it from Baptist and religious use, that they could not but with *confidence* or in *justice* give it [that is, to be used] "to any one in Belize;" that to do so, even for a time, as asked, "would imply an amount of *confidence* in the *management* of the station which they do not feel;" that they had accepted Mr. Henderson's resignation because they did not approve of his "*temper and treatment* of his brethren," and withdrew from Belize, "because" they could not "quarrel or waste their strength." ("Belize," p. 7.) So great a *want of confidence* do they intimate in Mr. Henderson and the church, that they speak of the "impossibility of obtaining, without legal risks, a *satisfactory* guarantee for the *repairs* of the premises, or *proper use* of them," (p. 16); and, as a sufficient reason for taking all "the proceeds of the sale as due to the Society," except what was *expressly* given for "*purchase or erection*," they say, that "Mr. Henderson's *spirit and conduct*" had "rendered nugatory the *expense* of sending out two missionaries," and "supporting them nearly three years," and had "induced them to incur the further *expense* of *abandoning the station*" (p. 14). *Almost their whole defence turns on Mr. Henderson.* Were he, however, ever so base, that fact would not justify them in doing *others wrong*, in taking to *themselves* the gifts which others have made with an *understanding* which they have broken, and for a *purpose* which they have annulled! But to what *evidence* do they appeal in proof that Mr. Henderson is so bad a man that they deem it *just* to treat the church, *on account of its connection with him*, as they would be justified in treating only the *abettors of guilt*? To what evidence, in order to show that "*in justice*" to contributors, that connection must exclude the church from the *use of premises* "to the *expense*" of which, the committee say, some of its "*members have contributed*" ("Belize," p. 16), and from

the slightest *favour*, in comparison with the civil government, or on account of their *own contributions*, in the price at which the premises are offered them for sale? *That evidence is the evidence of Mr. Buttfield and Mr. Kingdon*, both of whom were themselves charged with serious misbehaviour in their conduct as *missionaries*, by Mr. Henderson himself; it is the evidence of *interested parties*; of *plaintiffs*, whose charges against Mr. Henderson were used by them also for their own *defence*; it is evidence, in *disproof of which*, the committee, at the time of sale, had the testimony of a *body of more than one hundred witnesses*—the church, all uniting to justify Mr. Henderson as *worthy of esteem*, and to represent the conduct of Mr. Kingdon and Mr. Buttfield as much to be deplored.

10. *For many years the treatment which Mr. Henderson and other members of the church at Belize endured on account of their conscientious scruples to take an oath, though regularly made known to the committee, was passed by without being even communicated to the public, and without active efforts to obtain for them relief.* This neglect shows that the committee did not manifest towards Mr. Henderson and the church such sympathy and interest as they had reason to expect, even before that period, and the statement of this fact, since these troubles began, will account for its having been somewhat mixed up with them; not as having caused Mr. Henderson's dismission, but as indicating a want of due interest and kind treatment for a long time before his dismission. The first public notice which appeared of the sufferings of the brethren at Belize for refusing to take oaths, was in a letter from Mr. Henderson, dated December 21, 1846, in the "Primitive Church Magazine," for 1847, p. 233. It was then, he says, *eight years* since some of the members of the church were *cast into prison* for declining to take an oath, and from that period "*every year*" had brought "less or more suffering on the same account," from imprisonment, inconvenience and loss of property. Yet, he says, "those at home who *might have been expected to have befriended us in our struggle, stand aloof*; although from year to year, for eight years, a report has been made of what we endured for conscience sake. I have, up to this moment, seen no *published statement of our case.*"

In March 1848, he said, that for the whole of these years "they had been suffering, *unheeded by the committee*, fines and imprisonments, enabling me to say, with truth, 'I was in prison and ye visited me not.'"—P. C. Mag. 1848, p. 176.

In the "Honduras Observer," of March



1848, he speaks of their sufferings as having borne the stamp of *persecution* as well as *hardship*: and of the committee, as "abandoning them to the fury of their persecutors."

Yet neither were their scruples so contemptible, nor was the mitigation of their sufferings so hopeless, as at all to justify this *suppression and neglect*. Conscience is never contemptible; and Dr. Carey, the founder of modern missions, was one of the many Christians "who had conscientious scruples against taking an oath."—"Life," &c. p. 540. When Mr. Henderson, during his stay in England, applied to the Colonial secretary to interpose on their behalf, steps were promptly taken which have secured for them since that time a very great degree of relief.

Happy, indeed, would it have been if the committee, instead of compelling these statements, had so remedied its past defects as to have permitted a mantle of love to have been cast over them. May they yet see reason to make amends, so far as they are able, for them all !

Before noticing the events which led Mr. Henderson to say that he must resign if Mr.

Buttfield was not withdrawn, we give an outline of the letters on which the committee formed their decision, that the reader may be better able to judge of the information on which they decided. As these outlines are taken from notes made while the *letters were read*, without opportunity of referring to them again, it is possible that in some respects they may be less exact than could be wished, but it is believed that they are as a whole substantially correct. It is intended to afford the secretary an opportunity of correcting what may be incorrect, before they are put to press.

Since writing these lines a reply has been received from the secretary to a note from Mr. Norton sent with four pages of proof (pp. 33-36). Mr. Norton said that it would "not involve" the secretary in the responsibility of printing this outline (for Mr. N. took this wholly on himself as he had done before, P.C. Mag. 1848, pp. 114, 116) if he would correct any inaccuracies, arising from misunderstanding, which he might find on referring to the originals, and thus prevent the dissemination of anything not correct. Mr. Angus declined, but retained the proof.

### III. OUTLINE OF LETTERS ON WHICH THE COMMITTEE FORMED THEIR DECISION TO DISMISS MR. HENDERSON.

The first of these letters was dated July 1845. The committee had been informed by Mr. Henderson in Nov. 1843, that he had obtained a printing press; in April 1844, that he found great difficulty in obtaining a printer, and that it might be well if the person sent to help him in mission work could print also. Mr. Buttfield could print. On going out he was informed that he was to print scriptures and tracts in the languages of Central America, and also to give himself to "*teaching and occasional preaching*," as he had opportunity (See "*Belize*," p. 3.); that he must be ready to engage in anything useful; and that if, without interfering with mission work, he could make the press pay part of its expenses by printing other things, as the missionaries did in the East Indies, the committee would be glad; but that the printing of scriptures and tracts was to be its chief use. In March 1845, three months after his arrival on Dec. 31, 1844, Mr. Buttfield had informed the committee that there was nothing as yet ready for printing; and that Mr. Henderson thought there would be nothing for twelve months; that he (Mr. B.) was daily engaged in the school, and for the last few weeks had taken it entirely off Mr. Henderson's hands; also that he feared the press could not be made to repay its expenses.

In April 1845, Mr. Henderson had in-

formed the committee that Mr. Buttfield was occupied in the school, as a teacher; that he (Mr. H.) had just engaged to print a weekly newspaper, for 100*l.* sterling per annum, but had nothing to do with it except the printing; and that he proposed to publish a monthly *missionary sheet*, containing a page of historical matter, relating to the tribes of that continent.

Mr. Angus on behalf of the committee, had replied to Mr. Henderson in July 1845, stating that Mr. Buttfield was sent out as a missionary printer, requesting Mr. Henderson not to expect *too much preaching* from him, but to train him to it gradually, and that printing scriptures and tracts was to be his first concern; that the missionary paper, if printed, must be self-supporting; that if, on Mr. Kingdon's arrival, a sea voyage were necessary for Mr. Henderson's health, a voyage to New York would be less expensive, and the friends there felt an interest in and might aid his labours; that he hoped Mr. Kingdon would be a great help to Mr. H. in translating; and that what he did in preaching must depend entirely on openings in Honduras, or elsewhere.

In August 1845, Mr. Angus wrote to Mr. Henderson that he was somewhat startled at printing a newspaper at the mission press. He presumed that Mr. Buttfield was not occupied in that work when he could be en-

gaged in mission work. He thought he had already said that it would be desirable for Mr. H. to go to New York, instead of coming to England for his health.

No letters received after this letter was written, were laid before the committee for six months, and then the decision of the committee was made immediately. The italics are inserted to direct attention to points of importance. The outline is taken from imperfect but rather copious notes made by Mr. Norton while the letters were read to him and others, in consequence of an invitation from the committee, sent to various brethren to hear them.

I. On July 19, 1845, Mr. Henderson wrote to the committee, saying, that he was sorry to report, after Mr. Buttfield had been there six months, *unfavourably*, not of his piety or natural abilities, but of his *aptitude for mission work*; that Mr. B. talked of removing to New York, and that, if he did so, the mission would suffer no inconvenience, as the printing could be carried on by a young man to whom he had been referred; that Mr. B. was of *no use*; that the newspaper had involved him (Mr. H.) in trouble; that he had resolved to discontinue it, and believed he should never have been engaged with it but for Mr. B.'s objection to do anything but print. He regretted exceedingly, on Mr. and Mrs. B.'s account, to make such a report, and said, *what a pity that they should have come out*. He hoped to get on with the Mosquito grammar.

It will be seen that in this letter Mr. Henderson does not speak of any personal difference whatever. He mentions solely Mr. B.'s uselessness for mission work. And yet it is said in "Belize," p. 3, that they "both wrote to the secretary in July 1845" "on *personal differences*:" thus concealing the fact that Mr. Buttfield was reported *useless and unfit for mission work*, and stating, contrary to fact, that Mr. H. wrote on *personal differences*. Mr. Henderson needed help in his other labours, to enable him to complete his translations, and prepare them for press. See Report 1844, p. 64. He reported Mr. Buttfield to be of no use for this purpose, and that the printing could now be done without him. It was at once, therefore, a question for the committee, whether the cost of continuing him at Belize, after being reported of no use to Mr. Henderson, should be incurred or not. But the subject was not brought before them. Mr. H.'s letter was kept back.

I. Mr. Buttfield, in a letter dated July 18, 1845, and sent by the same post as Mr. Henderson's, informed the committee, that he had long delayed to say, and now said it with regret and shame, that he and Mrs. Buttfield *could not co-operate* with Mr. Henderson, his disposition was so commanding and opposite to theirs. Let them have for fellow-labourers those who would sympathize with and love them, and a station which did not need great abilities, for they had none such. *Three weeks after landing Mr. Henderson had invited them to join the church*; he (Mr. B.) had replied, that they had neglected to obtain their dismission from the church at Boxmoor, but would write for

it at once, and meanwhile should be happy to commune at the Lord's table. But Mr. Henderson said, that they never admitted any there who were not in actual membership. He (Mr. B.) was aware that *many brethren objected to receive the unbaptized to the Lord's table*, but not that they objected to baptized members of churches. Mr. H. had said, that, before he admitted him (Mr. B.) to church-fellowship, he should require apology. He (Mr. B.) was led to think, that *his union to the church would not be of advantage*. He referred Mr. H. to what he deemed irregularities in baptism, &c., and said that he did not think it necessary to *give his experience a second time to a church*, and objected to his *exclusive system*, but would not make that a reason for *not joining the church*. [See 'Belize,' p. 9.] He and Mrs. B. had gone to hear Mr. Green, a new Wesleyan missionary; they had been absent from the mission chapel once before: Mr. H. *abused* them in a most unkind manner; he said that they were liars, and were *defrauding the society*. He (Mr. B.) had replied, that they were at liberty to hear where they pleased, and that Mr. Green did not mention personalities or repeat private conversations in the pulpit. Mr. H. had taken the responsibility of printing a *newspaper*; he (Mr. B.) had objected to it, because the instructions of the committee directed them to have nothing to do with public business or civil matters. Mr. Henderson had upbraided him with not having the good of the mission at heart. He (Mr. B.) had ultimately agreed to print the paper; but Mr. H. might have seen, that, by publishing the sentiments of such men, he would bring disgrace upon the mission. He (Mr. B.) entreated to be *removed*, for something unpleasant occurred daily, and the limits of a sheet would not permit him to enumerate the unkindnesses they had received. They had the *sympathies and good wishes of the members in general*, and if the matter had been left in their hands, they would have been received to the table with open hearts on the terms proposed. They blamed Mr. H.; for Mr. Hosken, Mr. Crowe, and five or six others, had left on similar grounds. The church had said, that they could not permit him (Mr. B.) to leave without a good understanding. When he had written thus far, Mr. H. had come in, and requested him to dismiss a young man he had employed, on the ground that he (Mr. B.) ought to do the work himself; and yet Mr. Henderson himself kept two female servants, a boy, &c. and took to his own account the income of the office. He (Mr. B.) thought that Mr. H. had done wrong in asking for a printer at all, and he thought two years after that present time would have been time enough for one to come. *He referred the committee to the deacons of the church, Mr. Adams and Mr. Braddick, as being acquainted with the circumstances*.

It will appear, that *the statements of this letter cannot be relied on*. Mr. Henderson says (March 9th and Sept. 13th, 1848, P. C. Mag. p. 173), that Mr. Buttfield stated, within a fortnight after his arrival, that "he could not consent to become a member of the church, since he understood it to be of strict communion practice;" that he (Mr. Henderson) told Mr. Buttfield that, as he had never "met with an open communionist who carried his sentiments so far as to refuse to join himself in membership with a strict church," he must *advise with the church* on the subject; and that "the conclusion of the church" was, that "he could not be admitted as a transient member to the table of the Lord, when he was a permanent resident in the place." (Compare Letter to

Mr. Green, above, p. 7.) Mr. Henderson says, that, "after waiting upwards of six months *without an application for membership*," deputations were sent from the church to ask Mr. and Mrs. Buttfield the cause. These statements are corroborated. It is certain that Mr. and Mrs. Buttfield never joined. Captain Thomas says, that Mr. Buttfield *told him*, being at Belize at the very time when Mr. Buttfield was refused admission to the Lord's table, that Mr. Henderson wanted him to become a member, and give in his experience, but that he himself *did not wish to do either*. Mr. H. says, that it is *untrue* that he (Mr. H.) "informed him, that without relating his experience he could not be admitted a member;" and that similar discrepancies between facts and statements were "often detected in him by the brethren." (13th Sept. 1848.) The testimony of the church will show, that, instead of siding with Mr. Buttfield and condemning Mr. Henderson, they did the reverse. The charge that Mr. Henderson took the income of the office was altogether unfounded; but if true, it would not have proved that Mr. Henderson was not right in exhorting Mr. Buttfield to dismiss the person he had employed. Neither the secretary nor the committee could tell, it is true, *without inquiry*, the extent of these inaccuracies; but the secretary detected some and pointed them out: there was reason, therefore, to suspect others. Mr. Buttfield, too, *requested to be removed*; and after Mr. Henderson's statement that he *did not*, and Mr. Buttfield's that he *could not*, co-operate with Mr. Henderson, it was high time for the committee to be left to decide. But the measure adopted by the secretary, in keeping back the letters *so long*, prevented the possibility of his removal by the committee for the present; and in the letter the secretary wrote to Mr. Buttfield, he recommended him to remain. Mr. Buttfield made many *personal* complaints against Mr. Henderson; it is observable, that these are used to break the force of complaints which were *not of a personal* but an *official* nature.

I. On September 10, 1845, Mr. Angus wrote to Mr. Henderson, stating that his letter of July 19th had filled him with much anxiety and regret; that if Mr. B. left, the committee would despair of giving him (Mr. H.) any assistance, and the report sent home more than once, that it was impossible to work with him, would be sanctioned. He must make allowance for Mr. B.'s youth: young men felt nothing more than the assumption of superiority by elder brethren, and yet so far as it was needful to Christian faithfulness, it was right. He (Mr. A.) was half ashamed that two brethren so occupied should have *such differences*, and *should write about them*. He doubted whether Mr. H. should print a newspaper; was sorry to hear that he was poorly, and hoped that a sea-voyage would restore his health.

As Mr. Henderson *had not written about*

any *personal* differences whatever, but simply about Mr. Buttfield as a *missionary*, this rebuke for having done what he had not done, might easily seem to imply that he had attempted to hide a *personal* quarrel under an *official* act. The statement also that the withdrawal of Mr. Buttfield would *sanction* the rumour that no one could work with Mr. Henderson, was almost equivalent to saying that the fault was greatly his, and the rumour chiefly true. Mr. Buttfield, however, had his share of rebuke too.

II. On September 10, 1845, Mr. Angus wrote also to Mr. Buttfield. He said that his letter of July 18th had given him much sorrow; that there would be no committee meeting before the next packet, and he wrote in the hope that he (Mr. B.) would immediately see Mr. Henderson, and that all their differences would be removed. He returned a copy of Mr. B.'s letter, of July 18th, feeling that Mr. B. might not have shown it to Mr. Henderson, and saying the committee could not, *in justice to Mr. H., take any step upon it*, till they had his reply to its statements. He again recommended him to endeavour to arrange their differences; and of this he had the *more hope, because some of Mr. B.'s statements were, to his (Mr. A.'s) own knowledge, incorrect*. Mr. B. had been sent out to preach and teach, as well as print, and he feared that Mr. B. had not kept these objects enough in view. He (Mr. A.) wondered that Mr. B. should decline to do anything but print, and then complain, when required to do the whole business of the press. The profits of the office Mr. H. was *expected to place to the credit of the mission*. He thought that Mr. B.'s going to another place of worship only once was rather injudicious, and that Mr. B.'s Sundays would be happy enough any where if spent in *doing good*, and making them *tell on the interests of the mission*. He did not think that the committee had any other station for him; nor ought he to let it be said that he *abandoned the work through the unkindness or injudiciousness of a brother-missionary*. He (Mr. A.) would, probably, take no steps as to his letter, till his next arrived, which he (Mr. A.) hoped would render reference to it in committee unnecessary.

This letter, as a whole, must be admitted to be excellent. It acknowledges that charges brought by an interested party are not a ground of action till the accused has at least been *informed*, and has *replied to them*. It points out also with much propriety the reasons afforded by Mr. B.'s own letter, for thinking that he had *not devoted himself sufficiently to mission work*, and that he had *hastily said of Mr. Henderson what Mr. A. knew to be incorrect*. It is clear, however, that it was a great error of judgment for the secretary to suspend the functions of the committee in such a case, by keeping back from them letters on which it was their sole province and duty to decide. He speaks too of Mr. H. as *unkind*.

II. On August 6, 1845, not three weeks after Mr. Buttfield's last letter, and before the above letters of Mr. Angus had arrived at Belize, Mr. Buttfield wrote another, in reference to Mr. Henderson's letter to Mr. Angus of July 19th, reporting his inefficiency; of which letter Mr. Henderson had *given Mr. B. a copy*. As to Mr. H.'s statement, that he

would not have engaged to print the newspaper if Mr. B. had not *objected to do anything but printing*. Mr. B. said that when Mr. H. expressed a wish that he (Mr. B.) should take charge of the school, he replied, That having been from school eight or nine years, and engaged in his business, he *felt himself incompetent for such a charge*, and had never before seen the plans of the Borough-road system. For a fortnight he was requested to take his place as a first-class boy, which he did not like, and could not bring down his mind to commence a *new business*, especially with such colleagues. He had somewhat *forgotten the rules of arithmetic*, but felt that he could teach any one in the school; he had it entirely under his care from February to May, and would have continued to have it, if Mr. H. had not agreed to print the newspaper. The types and materials were at that time in packets, as they came from New York.

He, Mr. B., also kept an evening Karif-school. Mrs. B. had also established a school.

Mr. Henderson had alluded to the *trouble occasioned by the paper* as that which he did not anticipate, but it had been anticipated by one of his deacons, who had advised him to have nothing to do with a public paper, and from what Mr. H. knew of the parties, he might have expected himself that it would foster evil feelings.

He (Mr. B.) thought there was more *religious liberty* in Belize than in any other part of the mission-field, or even England itself. He wondered that there was no *persecution*, for he thought Mr. Henderson's conduct likely to excite it.

Mr. Henderson had said, that he (Mr. B.) had *not a missionary spirit*, and was *not fit for the elementary parts of mission work*. This, he admitted was, to a great extent, true. He was *discouraged from speaking*; as a proof of this, Mr. Henderson had said, after asking him how he had got on in preaching one evening, that he had heard no remark made but that Mr. Buttfield had made fools of the people by altering the service, that is, by reading the scriptures before prayer. He did so because he had not had time to prepare.

He, Mr. B., knew, however, that these *excuses would not bear the scrutiny of those who had to examine his, Mr. B.'s, case*.

One thing had cut himself and Mrs. Buttfield to the quick, which he had not mentioned at the time, because he thought that some would think them far from innocent. Mr. H., while conversing with Mr. A., one of his deacons, had said, that Mrs. B. looked too stout for the time they had been married. They were married October 25th, 1844, and their first child was born [just before this letter was written] July 29th, 1845: would Mr. Angus publish its birth. He attributed this *ill-feeling* to their differences.

He (Mr. B.) had *abandoned the thought of going to New York*, feeling it would not be honourable to the Society. He had *no wish to relinquish his connection with it*.

As to the statement Mr. H. had made, that a *neat house* and a *heartly welcome* awaited the printer; the house was neither neat nor safe to live in, nor was the welcome hearty. The rain came through in sixteen places, and centipedes, scorpions, and gally-wasps were found in it, and their comfort and happiness had not been consulted. Everything had been done to *oblige them to remove*, and he had been *charged with all that could degrade a man and a Christian*.

Mr. H. had *taken the control of all departments*; he had said, that he must have Mr. B. in the school, and that Mr. B. ought to be ashamed of himself that he did not print the paper and keep school too. He (Mr. B.) could not engage to do the work of the office alone, because he had *job-work* printing to do. The paper for printing was packed up in Mr. H.'s study, and Mr. H. had enclosed Mr. B.'s account of what paper was needed in his own letter, that the paper might be sent to him instead of to Mr. B.

*Everything was done to annoy that could be done*. Mr. H. thought nothing of mentioning private conversations in the pulpit, and if he (Mr. B.) complained, the only answer he had was, that if the scriptures came home to his conscience, Mr. H. could not help it. He had told Mr. H. that he would rather be out of existence than be continually *abused and ill-treated*, and Mr. H. said afterwards from the pulpit, that a professor had told him that week, that he wished he were dead that he might be out of his trials. Mr. H. had said, that if he (Mr. B.) had been a member of the church, he would have been *excluded two or three times before that*.

He did not accuse Mr. H. of any *want of missionary spirit*; but the prominence he gave to the doctrine of *predestination* counteracted the good he might otherwise have done. If this were a preparation for missionary work, he (Mr. B.) had it not, and with such views, as so defined, he had no sympathy; nor had he any fellow-feeling with a system of *church government* which would exclude a person for fornication at one church-meeting, and receive that person at the next. One person had been excluded for not paying a weekly contribution; he (Mr. B.) thought that Baptists were voluntary Christians. He had received *fourteen packages of furniture*.

If the Society should *cut him off*, he should be ashamed to return to England, after having engaged in the mission cause, *but could not, if things remained as they were, stay there*. He had proposed to Mr. Henderson to have a meeting with one or two of his deacons to judge between them, but Mr. Henderson had refused. He had sent to Mr. Henderson for paper to print account-books, and it was refused. He, Mr. B., had no cash, and if he wanted paper he had to buy it at an enormous per-centage upon the price of that sent out.

He had resolved to *keep away from Mr. Henderson and the chapel*, thinking that he and Mrs. Buttfield would profit more by *private prayer and meditation than by hearing themselves and the public abused*.

From the above letter, it is evident, 1, that Mr. Buttfield *acknowledged, almost to the full, the inefficiency reported by Mr. Henderson*. The complaints which he so accumulates against Mr. Henderson had no tendency to alter this fact, and, coming from one who feared that he should be dismissed in consequence of Mr. Henderson's report, needed to be received with great caution. 2. His statement, that there was so much *religious freedom* in Belize, has been proved, by the sufferings our brethren have endured, to be unfounded. 3. That Mr. Henderson discouraged Mr. B. from preaching, is not evident from what he states as proof. 4. The remark which Mr. B. says gave them so much pain, was not, Mr. Henderson says, made as a *charge*, but was the use of "an expression originating with Mrs. Buttfield" herself, "which I *foolishly repeated* at third hand in presence of two deacons, one of whom again repeated it to Mr. Buttfield, who in turn passed it to Mr. Angus." (Sept. 13th, 1848.) It was an error, but there is no evidence that it arose, as Mr. Buttfield says, from "ill-feeling." 5. As to the *house*, Mr. Crowe can state, on his own knowledge, that it was not in itself unsuitable. It had also undergone repair, but it might need still more. Houses there are all lia-

ble to the ingress of noxious creatures, being of necessity kept as open to the air as possible.

6. Mr. Buttfield had himself said of his arrival, that Mr. Henderson "welcomed" them at the landing-place, that Mrs. Henderson "greeted" them at the mission-house, and next day many of the members "welcomed them in a very warm manner." (Bapt. Mag. 1845, p. 209.) 7. The remark about *predestination* shews that Mr. Buttfield differed from Mr. Henderson in Calvinistic views, and was not, in this respect, well adapted to help him. 8. Mr. Buttfield's charge of connivance at sin in the discipline of the church agrees not with his subsequent conduct; for Mr. Kingdon's church, which Mr. Buttfield joined, was formed in part of persons then *under sentence of exclusion* from Mr. Henderson's church.

9. Respecting the above and two after letters of Mr. Buttfield, dated Oct. 20 and Dec. 18, 1845, not yet given, the committee make a statement which seems to *deny what is true, and affirm what is not*.

Mr. Henderson had remarked, that "*no sooner had I shown him* (Mr. Buttfield) the notice given of him to the committee, than it would appear he resolved to *damage me in their estimation*, running, as it were, neck or nought, a race *who should be removed*." (P. C. Mag. p. 175, 1848.)

The committee, in "Belize," p. 11, *deny* the accuracy of this remark by Mr. Henderson, and say, "the case is, as *the dates of the letters show*, and as Mr. Buttfield affirms, *Mr. Buttfield's letters were written first*;" that is, *before Mr. Henderson's letter of July 19*; although *one only* is dated before, and that *one day*, while those of Aug. 6, Oct. 20, and Dec. 18, were *evidently written after*. Whatever the cause of this error, it shows that confidence cannot be placed in the accuracy either of Mr. Buttfield or of "Belize." The committee add, apparently as proof that Mr. Buttfield did not intend to damage Mr. Henderson's character, that his letters "*exhibit throughout a Christian spirit*." But what are the facts?

(1.) The mail leaves Honduras *once a month*, but letters are sometimes sent by the United States. Mr. Buttfield, it would seem, did not receive a copy of Mr. Henderson's letter of July 19th, in time to make any remarks on it by that month's post. His letter, therefore, of Aug. 6, which was written only eighteen days after Mr. Henderson's, was written probably as *soon after* Mr. Buttfield had seen Mr. Henderson's letter, as there was any means of conveyance.

(2.) The *appearance* of its having been written with a *design to damage Mr. Henderson*, is seen in the fact, that Mr. Buttfield does *not merely endeavour to clear himself*, but to throw a dark shade over almost every part

of Mr. Henderson's character and conduct. He complains that he did not give him "a hearty welcome" on his arrival, although at the time he referred to that welcome, as well as to the welcome of Mrs. Henderson and many of the members, with evident pleasure. (Bap. Mag. 1845, p. 209.) He contradicts also what Mr. Henderson had said of the "neat house" the printer would occupy, before he knew *who* the printer would be (Bap. Mag. 1844, p. 435); speaks of Mr. Henderson's preaching as abuse of himself and the public; of his doctrinal sentiments as injuring his usefulness; and of his system of church government as if it connived at immorality; says that Mr. Henderson discouraged, slandered, studiously annoyed, charged him with everything degrading, and altogether cruelly ill-used him. A letter to the committee, filled with charges such as these, cannot but *appear* to have been written with the intent of *damaging Mr. Henderson in their esteem*. The two letters Mr. Buttfield wrote afterwards are in the same strain.

(3.) Nor was it without reason that Mr. Henderson says, that this was done as if running a race with him to see *who should be removed*; for, in his letter of July 18, Mr. Buttfield had said that he *could not co-operate* with Mr. Henderson, and he now *confirmed* that statement, by saying, that he had resolved to keep away from him and from the chapel entirely, and even to abandon *public worship*, rather than hear him. On July 18, he asked the committee *to be removed to another station*, and was then talking, as Mr. Henderson told the committee, of going to New York; but *now* he says that he had *given up* going to New York, and had *no wish to relinquish his connexion with the Society*. He therefore most distinctly intimated to the committee that he did not wish to leave, but yet, *if he remained at Belize, it must be to co-operate with some one else, not Mr. Henderson*, whom he described as so unamiable and unworthy a man, as to be unfit for his office altogether.

10. Mr. Henderson speaks of the "*various grave charges*" of the above letter, (of which he received a copy from the secretary,) as "drawn up with the most astonishing distortions of facts that he could imagine."—P. C. Mag. 1848, p. 175. These charges were at present quite unsustained, except by the testimony of a *single witness*, and that witness himself an accused and interested party. To decide on such testimony must be improper in the extreme: 1 Tim. v. 19. But "Belize," p. 3, informs us that, before this letter arrived, and on the receipt of those of July, the secretary wrote to Mr. Henderson, stating

"his conviction that the spirit and temper he had displayed to Mr. Buttfield, the committee could not but condemn." Nothing of this spirit and temper was apparent in Mr. Henderson's letter; and, therefore, the secretary must have condemned him on the testimony of Mr. Buttfield. The secretary, therefore, is stated to have *condemned, with full conviction that the committee, too, would condemn* (and they do not deny it) a hitherto *esteemed elder*, on the charge of a single junior brother, himself accused by the elder whom he accuses; and the secretary did this without having heard a word of explanation from the elder he condemned. To condemn on such ground is, without question, to injure the condemned.

III. Mr. Angus, at the end of Sept., after receiving Mr. Buttfield's letter of Aug. 6, wrote to Mr. Henderson again, sending him a copy of Mr. Buttfield's letter. This letter was not read with the others. It is the most important the secretary wrote; for it was when replying to this letter that Mr. Henderson tendered his resignation, unless Mr. Buttfield, at the least, were withdrawn. If the secretary condemned before, he would be likely to condemn more fully now, though he was still without evidence but that of Mr. Buttfield, and had not heard from Mr. Henderson. Mr. Henderson says of this letter from the secretary, that he was "not a little surprised to find a mission committee giving heed to and treating such things in the manner they did;"—things which were in reality "trifles," and only by distortion, matters of importance; that he "did expect more consideration from the Society, and did not fail to express to Mr. Angus, at this stage of the business, his indignation at the hindrance to the mission work, and their apparent indifference to its interest."—P. C. Mag. 1848, p. 175.

On Oct. 18, 1845, Mr. Henderson wrote again, three months after his letter of July 19th; but he could not yet have received even Mr. Angus's former letter of the 10th of Sept., and, therefore, had received no notice from him of Mr. Buttfield's letters of July 18th and Aug. 6th.

II. Mr. Henderson, Oct. 18, 1845, to the Committee.—Mr. Henderson said that the openings for usefulness were more and more pleasing, and he hoped that nothing would prevent them from prosecuting mission work with all the ardour it demands. If ever vanity had prompted him in wishing for a printing press, his Heavenly Father had chastened him for it; for a root of bitterness had sprung up, and he had found that *he who is not for us is against us*. The school, congregation, and church had all suffered. In the school the most advanced scholars were leaving because they were in *admonition* of their teacher [Mr. Buttfield]. His attempts at preaching were very well, but he could not reach his own standard. He said he was a printer not a preacher. Even the worship of the Sabbath had

been abandoned both by Mr. and Mrs. Buttfield. Three reputable male members had called on Mr. Henderson to inquire why he had taken away the Sabbath school from Mr. Buttfield. Mr. Henderson had replied, Because a person not frequenting worship was unfit for such a station. Mr. Henderson had prepared a grammar and a gospel, but Mr. Buttfield would not print them. Mr. Buttfield had said that the newspaper would occupy three and a half days. Mr. Henderson had objected to Mr. Buttfield employing a journeyman when he had not the work of one person, even with job-printing. He might have done both the newspaper and the translations; but the grammar was not printed, and afterwards Mr. Buttfield said he could not do it. An offer was made by Mr. Henderson to a young man to take the newspaper, but Mr. Buttfield refused. Mr. H. said to Mr. B. that he feared he could do the newspaper only, but he (Mr. H.) feared that he was doing job-work besides, and reminded him that the mission work was first to be attended to. In prospect of writing to the secretary, Mr. Henderson had gone to Mr. Buttfield and told him what he should be compelled to state, and that if Mr. Buttfield set himself to do more work he Mr. Henderson would look over all that was past. This was done in the presence of a worthy member of the church, who seconded what he, Mr. Henderson, said. Mr. Buttfield talked of going, but said he would wait the reply of the committee.

The statement of the committee that these letters mentioned "*exclusively* matters of personal conduct," is again seen to be most painfully untrue; and the question is forced into notice, why it is that the committee are so anxious to convey this impression unless they feel that it is necessary to their defence. That they are really anxious to convey it, though contrary to fact, tells exceedingly against them.

In this, as in his previous letter, Mr. Henderson says nothing of any personal difference between himself and Mr. Buttfield. He speaks of things relating to him as a Christian and a missionary. In neither can there be traced "*the admissions and spirit*" which the committee took into account when deciding against him. Mr. Henderson reports that not only did Mr. Buttfield refuse to print his translations now that they were ready, but that the school, church, and congregation had actually suffered injury from him. Whether the secretary had the advice of any members of the committee privately, or acted quite alone, in still keeping these letters from the committee, it was certainly wrong for him any longer to assume their responsibility when it involved the keeping of a missionary at Belize, who was reported to have become a positive injury instead of a benefit, and who himself said that he had resolved to abandon public worship, rather than have anything to do with Mr. Henderson.

Mr. Buttfield condemned Mr. Henderson for engaging to print the newspaper, and yet, now that Mr. Henderson wished to give it up, Mr. Buttfield is said to have refused. Mr. Buttfield says that Mr. Henderson discouraged him from preaching; but here Mr.

Henderson speaks favourably of his gifts. Mr. Buttfield said, in his letter of July, that *two years to come* would, he thought, be time enough for a printer; and yet in *three months* a grammar and gospel are ready to print. The committee, therefore, had sufficient proof that Mr. Buttfield's statements and opinions ought to be treated with the greatest caution.

III. Mr. Buttfield, Oct. 20, 1845, to the Committee; two days later than the above letter of Mr. Henderson. Mr. Buttfield said that he had been obliged to bear what he considered to be *fresh insults and injuries*. Mr. Henderson had referred him to his own statement that it would take three days to print the newspaper; but there was now half as much more matter in it, smaller type, no standing matter, and he was sometimes too unwell to work at all. He (Mr. Buttfield) had employed a compositor. His own hands were full with the newspaper. Mr. Henderson had said that he was printing job-work. Mr. Buttfield replied that this was done while the compositor was with him. Mr. Henderson said that he had been clever enough to *elude the discipline of the church*, or he would have been corrected a dozen times. He said also that Mr. Buttfield was not a brother. He (Mr. Buttfield) had suffered from another attack of blood to the head. The surgeon had requested him to avoid excitement, and he stayed away from Mr. Henderson's ministry to avoid personalities. He had only *absented himself eight times*, including sickness and the visit to the Wesleyan friends. Mr. Henderson had come in and said that he had heard Mr. Buttfield had been bled again; that his principal object in coming was to *relieve him from the Sabbath school*, on the ground that as he did not attend chapel he was unfit to have the care of it. He, Mr. Buttfield, had replied that he did not think Mr. Henderson was *authorised to act in that peremptory manner*. This had caused a relapse; the surgeon bled him again, and told him that the consequences might be serious if he did not take care.

On one occasion when there had been some difference between Mr. and Mrs. Henderson, and the latter was absent from the dinner-table, Mr. Henderson had threatened to constrain her by force, which seemed to him (Mr. Buttfield) like the course pursued by the man who seized his fellow-servant by the throat, and said, 'Pay me what thou owest.' He (Mr. Buttfield) had stayed away from the school for fear of *ejection*. Mr. Henderson had always exercised control over the school by objecting to the introduction of catechisms and hymns. He had no assistance in the school but from Mrs. Buttfield. He had also a class of young men who afforded him encouragement. He would not exult in the sentiment, but Mr. Henderson's mischief would fall on his own head.

What Mr. Buttfield conceived to be "*insults and injuries*," were, no doubt, first, Mr. Henderson's *rebukes for employing a compositor*, and for doing *job-printing* instead of *printing the translations*; secondly, Mr. H.'s statement (as Mr. B. says), that Mr. Buttfield's conduct was *so wrong* that he was *unworthy to be esteemed a brother*, and that it would *many times have led to his correction* if he had been a member of the church; thirdly, the *authority* exercised by Mr. Henderson (who had more than a joint responsibility as *senior missionary and pastor of the mission church*),

in removing Mr. Buttfield from the care of the *sabbath school*, when he had abandoned *sabbath worship*. For the last act, Mr. Henderson cannot be blamed; and his rebuke of what he saw wrong in Mr. Buttfield was a duty, if only *administered aright*. Mr. Buttfield *admits his absence from worship*, the *continuance* of the newspaper, and also (by saying that his hands were full of it), *his neglect of the translations*, which he was *sent out to print*, and which were to be his first concern (see p. 33). He admitted, therefore, as to *Christian duty*, such conduct as, if persisted in, all our churches visit with exclusion; and in *missionary duty*, the *entire neglect of that which was to be his chief concern*. The committee speak of Mr. H.'s "*admissions*," which the reader has not yet seen, but of Mr. Buttfield's they speak not. What other reasons Mr. Henderson had for what he was reported to have said, they could not tell; but that was a reason why they should have inquired.

Mr. Buttfield renews his former attempts to *damage Mr. Henderson*, by reporting, with comments, which drew the worst conclusions from his alleged fault, what he says he knew of a *domestic difference*, which had *passed away*, making it an occasion for comparing Mr. Henderson with the *merciless hypocrite* described by our Lord in Matt. xviii. 28. And yet his letters are said to "*exhibit a Christian spirit throughout*;" while "*the spirit of Mr. Henderson's*," which is so much superior, is made one reason for his dismission.

The next letter was addressed to the committee on Mr. Buttfield's behalf, by the *ex-editor of the newspaper* he had printed. Mr. Angus did not know that the ex-editor was a pious man; and as the committee had no means of knowing the worth of his testimony, and Mr. Buttfield, in his letter of July 18, had blamed Mr. Henderson for undertaking to print the sentiments of such men, as a thing which would bring disgrace upon the mission, it can scarcely be supposed that the committee would further disgrace the mission by relying on the testimony of any of these unfit men, now that it was given for Mr. Buttfield, and against Mr. Henderson. The newspaper, Mr. Angus supposed, had died.

Nov. 14, 1845. Mr. Wesley, ex-editor of the newspaper, to the Committee.—Mr. Wesley said, that so *harassing* had been Mr. Henderson's treatment of Mr. Buttfield, that it had been necessary on one or two occasions to call in a medical gentleman, who had said, that if such a course were persisted in the consequences might be very serious. Mr. Henderson, above a fortnight before, had been committed to prison for refusing to give evidence, and on his liberation, he wrote a letter for the purpose of having it inserted in the newspaper, which he (Mr. Wesley) felt himself obliged to

decline, on account of its irreverent diction. Mr. Buttfield was desired, in the presence of Mr. Wesley, to print the said letter, with other matter, in the form of a *public journal to be called the "Bay-man,"* which he respectfully declined to do, on account of what he understood to be the wish of the Society. He said he would supersede Mr. Buttfield. Mr. Buttfield printed it, but declined to put his imprint thereto. The paper was sent round the town and sold for threepence. He (Mr. Wesley) had often had opportunity of observing Mr. Buttfield's usefulness, integrity, and ability to superintend the printing office. The honorary office of fire-warden had been presented to Mr. Buttfield the last week, which released him from all jury and militia duties. They would regret if the power of superseding Mr. Buttfield were given to Mr. Henderson.

From this letter the committee might infer that Mr. Buttfield was allied with those who were taking part against Mr. Henderson on the oath question. This was the fact,—Mr. Henderson writing on Jan. 13, 1846, to Mr. Crowe, said—

"I cannot help myself, for who can I look to. Lately put in jail for refusing to take oath, coarsely attacked in the newspapers by the editors of the newspapers enqueued with Mr. Buttfield, and getting blame from the magistrates for what was put in the newspaper against them, though I had no hand in it, only [indirectly, as the means of] providing work for the press, as Mr. Buttfield liked no other work,—I can only wait till the waves of trouble roll over me, in the confidence that the Lord reigneth, and blessed be my Rock."—P. C. Mag. 1848, p. 116.

The wish of the Society did not prevent Mr. Buttfield from printing the articles of Mr. Wesley, and with what consistency, therefore, could he object, on that ground, to print a reply to them for Mr. Henderson, who, like the editor of the newspaper, bore the responsibility of what he wrote, and intended to sell it, so as not to encroach on mission funds.

In the middle of December, Mr. Henderson, Mr. Buttfield, and Mr. Kingdon, all wrote. Mr. Kingdon had been at Belize a little more than a month, the earlier part of which had been spent with Mr. and Mrs. Henderson in the Mission House. The letters were received Feb. 10, 1846, and then the whole of the correspondence, commencing with the letters of July 18th and 19th, 1845, was laid before the committee. They comprised three letters by Mr. Henderson, four by Mr. Buttfield, one by Mr. Wesley, and one by Mr. Kingdon.

III. Mr. Henderson, Dec. 18, 1845, to the Secretary.—Mr. Henderson said, that not a page of translation work had been printed. He was ashamed of the result, but he, the secretary, was in possession of the facts.

Mr. Buttfield had begun to attend worship. Mr. Buttfield had been left perfectly at liberty. He (Mr. Henderson) loved liberty of counsel as well as action.

A month after Mr. Kingdon's arrival [in November preceding], he had found Mr. Buttfield's statements and spirit in Mr. Kingdon. He had remonstrated with Mr. Kingdon for not having first heard any statement from him. Privacy instead of openness had prevailed; and Mr. Henderson was left to see Mr. Kingdon and Mr. Buttfield consulting together.

Two expensive houses, the best which the place afforded, had been hired, without advising with him, Mr. Henderson, on the subject, and although there was accommodation on the mission premises.

A second station had been commenced the Lord's-day preceding, when he had exchanged pulpits with Mr. Kingdon. Mr. Kingdon had said that the school should be given into the hands of others. Mr. Henderson said he thought so too. Now that a second station was commenced, some of his, Mr. Henderson's, purposes would be frustrated.

One evening, he (Mr. Henderson) had preached from the words, 'He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him.' (John ii. 4.) Mr. and Mrs. Kingdon were present; they afterwards went up stairs in great anger, shut themselves up for the night, and left Mr. Henderson's house next morning before breakfast. Now, my dear sir, said Mr. Henderson to the secretary, this is a missionary come out to help to exemplify the spirit of the gospel. You are right in your letter when you say, that men who cannot work harmoniously are not fit to be missionaries of any Society.

You should not have called on me to reply to that slander, leaving the grand slander of idleness and wordly-mindedness unnoticed. [No doubt his report of Mr. Buttfield.] It ought ever to have lain far out of your way. That matter has been brought before the church. A deacon mentioned something of it. I said the remarks were drawn from me on account of the relation I stand in to the Society. The church was convinced that Mr. Buttfield was the aggressor.

He, Mr. Henderson, had deposited the printing paper on his study floor. When Mr. Buttfield had asked for some, he, Mr. Henderson, had asked what it was for, knowing that there was no translation printing going on; had said, that, as the paper had come into his hands, he was responsible for it; that it had come to be used for translations, and that it required a little consideration to decide what should be done.

As to his having encouraged the slander by what he, Mr. Henderson, had said—he had; it was wrong. Let Mr. Buttfield charge him with it and ask an apology, and he should have it. He, Mr. Henderson, knew not that Mr. Buttfield was aware of his having said so, till [some event which Mr. Norton did not note] Mr. A. had significantly remarked that Mrs. Buttfield looked too stout. He, Mr. Henderson, had said, that he had reasons for thinking so, but all hoped that they would be mistaken. And what was his, Mr. Henderson's, reason for thinking as he did? It was, that Mrs. Henderson had told him, that Mrs. Buttfield had herself said that evil reports had been got up in England before they left; so that Mr. Angus would see that it was an English slander after all.

He, Mr. Henderson, knew of no instance in which he had usurped authority. Mr. Angus seemed to dwell on this.

As a pastor of a Baptist church for ten years, was it to be expected that no tongue should move or mutter against him?

He requested that his letters might be laid before the committee.

The printing must be done; and he could engage an experienced printer for that purpose.

To the committee he presented his unfeigned



testimony of Christian esteem and affection. They had generously supported him with funds; he now needed their support in another way. He asked that Mr. Buttfield might be recalled; if that were not done, he requested a sufficient sum to take him and his family to America, and support them for a little time there. He thought he saw an attempt to run him down, in the common sense of that term. He could defend himself, but did not wish to use the platform of a missionary station for such a purpose. He had strength left, but he hoped to spend it in far more honourable conflict. He would not spend it there against Christ. If the conduct of Mr. Buttfield and Mr. Kingdon had the approval of the committee, then, up to that time, he had not known them, and would flee from them as from a pestilence. A fit missionary society would be wanting. Mr. Angus would insult him by any offer of a compromise. He would rather retire into a scene of peaceful labour.

Brother, he said, you have abused me by that slander. Forgive this freedom. You never saw it in me before, and I hope no occasion will be given to see it again.

What "admissions" are there here which the committee could "take into account?" "Belize," p. 4. What, to make the recall of Mr. Buttfield, and their approval of Mr. Henderson's "conduct towards" him and Mr. Kingdon, an "impossibility?" The only "admission" is this; that Mr. Henderson in private conversation with one who, as a deacon of the church, was a confidential friend, expressed a fear, the expression of which was prompted by a remark from that deacon, and the fear itself founded on adverse appearances, strengthened by a rumour which had existed in England before Mr. and Mrs. B. sailed, nineteen days after their wedding. Neither appearances nor the rumour, were the slightest proof, and it was impossible to tell what agony and injury might be occasioned to innocent persons if such a remark were repeated again. It was therefore wrong, as Mr. Henderson admits, to utter it even confidentially. But far more blame must attach to the deacon who mentioned it to Mr. Buttfield, than to Mr. Henderson. As uttered by Mr. H. it was not strictly speaking a slander; for that term is defined to mean "false invective," "a false tale maliciously uttered," (see Johnson, &c.) But Mr. H. admits neither invective nor malice. All hoped, he says, their fears would not be realized. So soon as Mr. Buttfield heard of it, it was his Christian duty to go to Mr. Henderson, and tell him of his fault between themselves "alone," and if Mr. H. confessed it, to forgive him and let it die: Matt. xviii. 15, 22. The committee ought never to have heard of it. But when they did hear, they ought to have considered it as already cancelled. For what could they require more, as those who hoped themselves to be forgiven, but that confession and acknowledgement should be made of the wrong done. "If ye forgive not men their trespasses, neither will your Father forgive your tres-

passes." Matt. vi. 15. The fault, when admitted, was, by the confession, annulled; and not to approve of the conduct of a man after he had done this, was to sin against the mercy of the Most High.

Of impropriety of conduct on his part towards Mr. Kingdon, Mr. Henderson makes no admission at all.

The single admission he did make furnished no ground of decision against him; but his statements as to the conduct of the other brethren, both as missionaries and towards himself, did furnish ground for decision against them. Mr. Buttfield, he said, had not printed a page of the translations which he had been sent out to print, though ready for him; Mr. Kingdon had taken stern offence without saying at what, and had let the sun both go down and rise up upon his anger uncooled; he had left, in the most unchristian manner, the family which had received him as a guest; he had adopted hastily, without having first heard Mr. Henderson, Mr. Buttfield's charges and hostility against him; had taken secret counsel with Mr. Buttfield, and had opened such a second station as would frustrate some of the very ends for which a second helper was needed by Mr. H.; in short, he said, their conduct was so wrong, that if it were possible for the committee to approve it, hitherto he had not known them; that it was subversive of the great ends of the post they filled: that one missionary was hostile and useless; the other, arrived about a month, as hostile, and adopting a course, which, apart from his hostility, tended to make him, as a helper, almost useless too. These were the statements of Mr. Henderson, and their substantial truth was evident from undisputed facts.

Mr. H.'s "spirit," the committee say, helped to make it an "impossibility" to approve of his conduct.

Was it his "spirit" of remonstrance? "If thy brother trespass against thee, rebuke him."—Luke xvii. 3. Mr. Kingdon had trespassed, and he "remonstrated." The secretary had trespassed too, for in his first letter, as appears from "Belize," p. 4, he had "condemned" Mr. H. unheard; and in his second, as Mr. Henderson says, had called on him to reply to what ought to have lain far out of his way, and yet had passed by Mr. Henderson's statement of capital defects of missionary character in Mr. Buttfield. Instead of a fault, therefore, remonstrance was becoming, and even a duty.

What, as to "spirit," could be more approveable than the expression towards the committee of "unfeigned Christian esteem and affection," and of thanks for their past generous support; or than that self-sacri-

face, which—when Mr. Henderson thought he saw an attempt to run him down, likely to lead the committee to decide unfavourably as it regarded himself—led him to prefer to cast himself on God, and begin anew, rather than do harm by party strife, though in defence of a most righteous cause!

It is true that the words were strong in which his conviction was expressed that the committee *could not* faithfully discharge their trust, if they *approved* such conduct as Mr. Henderson described? But strong convictions naturally lead to strong expressions. Our Lord spoke sometimes in strong terms, and yet his "spirit" had no taint of guile. Strong terms are not identical with *ill-will*; and to hold forth a man as having forfeited all confidence, and deserving none, because he had pronounced convictions in strong terms, which others by their *after course* make applicable to themselves, would be intolerant and unjust in the extreme.

In *none*, therefore, of Mr. Henderson's *three letters*, is there anything to be taken into account; anything to *make full weight* of the "*impossibility*" of approving Mr. Henderson's conduct towards Mr. Buttfield and Mr. Kingdon, or of the "*impossibility*" of Mr. Buttfield's recall.

Proofs of the justness of the committee's decision must be found, if at all, wholly in the letters of Mr. Buttfield and Mr. Kingdon; but there is this further limitation, that the committee having no direct testimony but that of parties concerned, could not "*in justice*" (as Mr. Angus said to Mr. Buttfield, September 10, 1845) take any steps against Mr. Henderson, till they *had his reply* to the statements made against him. To this the committee seem to assent, for they say that they came to their decision "*without adjudicating on any disputed fact.*"

Now, as the committee had *no reply* from Mr. Henderson to any charges made later than August 6, and as he *disputes and denies* the truth of the charges made then, and in Mr. Buttfield's previous letter, respecting his treatment of Mr. Buttfield, and says that the *church* too was convinced, in reference to one matter which had been brought before it, that Mr. Buttfield was the aggressor; the case is *already decided*. The committee had *no fact admitted and undisputed by Mr. Henderson*, that would sustain for one moment the assertion that it was an "*impossibility*" to approve of his conduct towards Mr. Buttfield; and as to Mr. Henderson's ill-treatment of Mr. Kingdon, he did not even *know* that he was charged with it.

No letters after August 6, could, according to the above rule of the secretary and committee, be made the basis of decision against Mr. Henderson at all, without *acknowledged*

*injustice*; for as Mr. Henderson had not *replied* to any new charge contained in them, and did not even know the contents of Mr. Kingdon's, (probably not of the others), the committee could not tell whether he *disputed* their statements or not. These letters could only be used, therefore, to decide how far the complaints made by Mr. Henderson against Mr. Buttfield and Mr. Kingdon were *admitted by them to be correct, or proved to be so, by internal evidence.*

Dec. 18, 1845. Mr. Buttfield to Mr. Angus.—Mr. Buttfield said that Mr. Henderson would not *admit* that he had any differences with him; and said that he had been all along quarrelling with himself.

He, Mr. Buttfield, had laid a written proposition before Mr. Henderson. Mr. Henderson abused him in the most flagrant manner. He, Mr. Buttfield, was persuaded that Mr. Henderson had no intention of making up the matter. He now enclosed the letter which he had sent to Mr. Henderson about a month before. He said to Mr. Henderson that he had doubtless seen much in his conduct which any Christian would condemn. He had too often acted wrong. He asked forgiveness. He was not prepared to admit that his (Mr. Buttfield's) charges of unkindness or injustice were false. He wished to aid more in mission work, and to devote more time to self-improvement.

Mr. Henderson had sent back his note, stating that he did so *without any disrespect*, and asking how he would like to look at the first part of it in time to come. Mr. Henderson said, *Let us go to work in the mean time; in this way all differences will be settled.*

Never would his (Mr. Buttfield's) conscience accuse him of bearing false witness against Mr. Henderson. There was *nothing conciliating* in his disposition or answer. Mr. Henderson must have written his letter under the impression that he was *doing him (Mr. Buttfield) injustice*. He (Mr. Buttfield) was perfectly able to sustain the charges he had made with other evidence. He (Mr. Buttfield) was prepared to forgive all injuries, and bury the past.

Mr. Henderson had said that he was *sure what he had said to the committee would cause his (Mr. Buttfield's) withdrawal from the mission field* if he did not change, and that a word from him (Mr. Henderson) would make all right again. He (Mr. Buttfield) could not crouch to tyranny, even if it were to deter Mr. Henderson from signing his death-warrant. He knew that Mr. Henderson had *more of the confidence of the committee than himself*, but time would show that their confidence had been abused.

Mr. H.'s last letter did not convey the truth. He (Mr. Buttfield) was ready to meet him in London the next year, as Mr. Henderson proposed to go there; but Mr. Henderson *dared not meet him*. Mr. Henderson was conscious that he (Mr. Buttfield) was *able to prove that against him which would place him in a despicable light*.

When requested by Mr. Kingdon to bring forward his charges, and informed that Mr. Buttfield was ready to meet him, Mr. Henderson had made *frivolous excuses*; and though he had said that he (Mr. Buttfield) was a *bad young man*, and had *gone out with bad motives*, yet, when requested to prove it, said that he (Mr. Buttfield) was not a member of Mr. Henderson's church, nor he (Mr. Henderson) of Mr. Kingdon's.

Mr. Buttfield had offered to take charge of the school, on condition that neither Mr. Henderson nor the two young men who helped him should interfere; intending to avail himself of the help of Mr. Kingdon.

He (Mr. Buttfield) *was willing to remain*, being assured that he could co-operate with Mr. Kingdon, and Mrs. Buttfield with Mrs. Kingdon.

He was sure that Mr. Kingdon would *very soon have a large congregation*. He could not co-operate with Mr. Henderson, and he believed no one else could, though of a disposition ever so mild and conciliatory. He had no second apology to offer to Mr. Henderson, and had one to ask from him.

He (Mr. Buttfield) *was willing to print translations*. He asked for more than £150 salary. Out of that sum Mr. Henderson had said he could not think of receiving anything for their present *miserable accommodation*; but he (Mr. Buttfield) could not put up with it any longer. He had taken other premises at £30 sterling, and removed the press: first, because the locality was unhealthy; second, to avoid coming too often into collision with Mr. Henderson, and to avoid his abuse; thirdly, that to continue to occupy a room in the other house would prevent it from being let, and because, as a whole, it might be let for £80 on account of its nearness to the sea. Two other reasons were not taken down.

Mr. Henderson *still kept all the printing paper*, and had also *withheld a small quantity of accents and type necessary for the translations*.

What was he (Mr. Buttfield) to do, if required to print anything of a *libellous nature*? Mr. Henderson had said, that the committee had sanctioned the printing of the "Bayman."

He had just been informed, that Mr. Henderson had *complained to the members of his church at some length of the second station; had warned the people against its fallacious doctrines*, and endeavoured to bring contempt upon the exertions of Mr. Kingdon. He had said, that he (Mr. Henderson) had been the means of bringing Mr. Kingdon there, &c. He (Mr. Buttfield) knew that Mr. Henderson *did not like the doctrines he held*. At Mr. Kingdon's place, the gospel was preached, and sinners were invited to come, *instead of being told that they could not*.

Mr. Henderson had been three or four times personal to Mr. Kingdon in his remarks from the pulpit.

1. As to Mr. Buttfield:—here is, first, his own *full admission*, made to Mr. Henderson a month before this letter was written, that there had been *much in his conduct which any Christian would condemn*, and that he *ought to have done more than he had done in mission work*. This admission proved to the committee that Mr. Henderson's previous complaints had not been without cause.

But, secondly, had these *admissions* been followed by *amendment* during the month following? In respect to *help rendered to Mr. Henderson*, it was evident that they had not. Mr. Henderson says that not a page of the translations had been printed, and Mr. Buttfield, by saying that he was *willing to print translations now* (that is, apparently, for Mr. Kingdon) implies that, as yet, he had printed none. *No help in mission work had been lately rendered to Mr. Henderson*.

Thirdly, what *prospect* was there that Mr. Buttfield would co-operate with Mr. H. in future? Clearly, *none whatever*; on the contrary, Mr. Buttfield states again, as he did on July 18th and Aug. 6th, that he *could not co-operate with Mr. Hender-*

*son*, and was *willing to remain at Belize*, only in prospect of co-operating with Mr. Kingdon. If he could not co-operate with Mr. Henderson, he *could not print his translations*. Mr. Buttfield says that he had *removed the printing press away*, that he might have as little intercourse with Mr. Henderson as possible; and complains that Mr. Henderson had *withheld* some accents *necessary for the translations*, as if the presence of these accents where they would always be ready for *Mr. Henderson's translations* were not what Mr. Buttfield desired. Mr. Buttfield says, also, that the condition on which he had proposed to take *Mr. Henderson's school* (a charge for which Mr. Henderson had found him *unqualified*) was, that Mr. Henderson and his friends should have *nothing to do with it*. There was, therefore, *no prospect* that Mr. Buttfield would co-operate with Mr. Henderson.

Fourthly, was there not in this letter decisive proof that Mr. Buttfield, if he remained, *would act in decided opposition to Mr. Henderson*? Most certainly; and that not only as to Mr. Henderson's "*exclusive system*" and views of "*predestination*," but also by speaking of him to others, as he did to the committee, as a *tyrannous, abusive, unprincipled, despicable man*, who had *abused their confidence*, and was utterly unworthy to be their missionary. It was clear also, from this letter, that Mr. Buttfield's hostility to Mr. Henderson had *gained confidence since the arrival of Mr. Kingdon*. For a month before this letter was written he had acknowledged his defects, but now about a month after Mr. Kingdon's arrival, though he had not amended, he had no second apology to offer.

Fifthly, several of Mr. Buttfield's accusations against Mr. Henderson contained proof in themselves how little either of "*Christian spirit*" ("*Belize*," p. 11) or of *truth* there was in them. As when he says that Mr. Henderson must have known when writing, that he was doing him, Mr. Buttfield, *injustice*, and that Mr. Henderson's last letter, that of Oct. 18, was not accurate, that among nearly all Mr. Henderson's statements were sustained by Mr. Buttfield's own. Again, notwithstanding Mr. Henderson's kind remark (which Mr. Buttfield records), that if Mr. Buttfield went to work, all differences would be settled, and that a word from him (Mr. Henderson) to the committee would make all right again; yet Mr. Buttfield says that there was *nothing conciliatory in his answer*, and speaks of harmony on such terms as *crouching to tyranny*. A spirit like this might almost make honey seem gall.

2. As to Mr. Henderson:—it appears, first, from Mr. Buttfield's own statements, at the

commencement of this letter, that Mr. Henderson *did not admit* that he had any *personal differences* with Mr. Buttfield.

Secondly, that Mr. Henderson, when he returned Mr. Buttfield's paper of confessions, &c., instead of *keeping* them, expressed regard for Mr. Buttfield's own feelings; Mr. Henderson having thus deprived himself of the power of producing against Mr. Buttfield, at a future time, what Mr. B. might not afterwards *like to look at*.

Thirdly, Mr. Buttfield's own statements shewed that Mr. Henderson *had manifested a kind and conciliatory spirit*, in promising to bury the past and set all right with the committee, *if* Mr. Buttfield would only correct the faults he had confessed. Mr. Buttfield, however, it was evident, had not given him the opportunity to do so, by *going to work* as Mr. Henderson proposed.

Fourthly, if the house in which Mr. Buttfield lived was worth 60*l.*, just double the rent of the new house Mr. Buttfield had taken, it strongly implied that the former had not altogether such *miserable accommodation* in the view of others, whatever might be the defects of its situation and repair; and that there was at least *some kind feeling* in Mr. Henderson's remark that instead of this 60*l.* (the alleged worth of the house), he could take *nothing at all* for it on behalf of the Society.

Fifthly, as it was now evident, from the testimony of Mr. Buttfield himself, that co-operation was no longer possible, and also, from the tone of Mr. Buttfield's letter, that his hostility to Mr. Henderson was certain, it is clear that Mr. Henderson was *justified in asking for his withdrawal*, as that of one who came out to *help him*, but would remain now only to *oppose*.

I. Mr. Kingdon's first and only letter received by the committee before their decision, was also dated Dec. 18, 1845. He had then been at Belize about a month. It was received Feb. 10, 1846. Mr. Angus, before reading it (when these notes were taken), admitted that there had been some things unpleasant between Mr. Kingdon and the missionaries in Jamaica while he was there. He was pastor of the church at Manchioneal of about 150 members; had built the chapel there, and sank his all, about 400*l.*, in it. None of the above letters had arrived when Mr. Kingdon went out in August 1845.

Mr. Kingdon said, that the reception of himself and Mrs. Kingdon, by Mr. and Mrs. Henderson and others, was *all that they could desire*. They had remained at the mission-house till Dec. 11th. They were now in their own house.

At first Mr. Henderson was quite favourable to the formation of a second station. He, Mr. K., had feared that Mr. Henderson's *very singular notions and practices* would often have thwarted his concurrence with him in the *same church*; such, for instance, as keeping the baptized from the table sometimes for months, carrying conversations into the pulpit, excluding persons who had not paid their quota, &c. He, Mr. Kingdon, also saw, that *if Mr. Henderson would take one of the services*, no one would think it a hostile movement;

whereas, if he had remained, some difference might have taken place and caused an unpleasant separation. But Mr. Henderson soon said, that the time was not come, and afterwards opposed the second station altogether, saying *the bitterest things from the pulpit*.

Mr. Henderson had often abused the civil government and the dean. Mr. Henderson must needs call with him on the Superintendent; but the Superintendent would receive only Mr. Kingdon. Mr. Henderson was often doing these things and getting into trouble.

One day, when Mr. and Mrs. Kingdon had been at government house to dinner, they could not get back in time for the prayer-meeting. Mr. Henderson read at the prayer-meeting an account of a French lady in Canada, saying that she had commenced her labours in a *garret*, laying great stress on that circumstance.

Colonel Faneourt said, that Mr. Henderson's conduct had been such that he was compelled to have nothing to do with him now, mentioning his pulpit tirades against the authorities.

Each time that they, Mr. and Mrs. K., had heard him, he had aimed at them *some satirical strokes*. This was the case at the last meeting they had attended; they had come away from his house next morning *without seeing him, glad enough to escape from the horrid confusion and brutish manners of that family*. Mr. Henderson's opposition would not interfere with Mr. K.'s pursuit of that department for which he had been sent out. He was studying the *Maya*, and preparing a vocabulary in it.

He was reading the Spanish scriptures to the Spaniards in their yards, and hoped soon to have a Spanish service in the afternoon, like that of the Irish readers.

Mr. Kingdon had proposed that Mr. Buttfield should take charge of the *day school*. Mr. Henderson thought him *not qualified*; but Mr. Henderson had consented. Mr. Henderson's *tyrannical conduct* was such that he once insisted on Mr. Buttfield's sitting on a form to learn with the scholars. Mr. Buttfield delighted in every species of labour becoming a Christian. On visiting the school, he (Mr. Kingdon) found the floor strewn with books, slates, &c., and was surprised to find a perfect scrambling for the right parts of speech; and the geographical examination was quite unsatisfactory; nor were the schools efficient for anything more than to teach the children to read the Bible. Mr. Kingdon could not think that the best way of sustaining this *tremendously expensive mission* had been for Mr. Henderson so to keep up the school as to have *nothing ready to print*. The mass of materials was indeed great, but he thought Mr. Henderson would need much time to make the translations above the contempt of his many enemies.

Mr. Henderson deserved the *severest censure* that words could convey for putting Europeans into the house occupied by Mr. Buttfield. It would let for a larger sum than Mr. B. needed to give for a house elsewhere, and the medical man had stated that it was unfit for Europeans to live in, owing to the pond and the north winds. Mr. Henderson and his family lived in the third story of the mission house; the chapel was beneath them, and a store beneath that. Mr. Henderson might say why did not Mr. Buttfield fill up the pond and elevate the land? But Mr. Buttfield had not money to do this. Mr. Henderson had said that he, Mr. Kingdon, could not exist on £250 a year, a sum less than the amount of his (Mr. Henderson's) half-yearly drafts. But if Mr. Buttfield did fill up the pond, this could not raise the house from the stratum of mud, which Mr. Henderson was furiously above.

Mr. and Mrs. Buttfield had resolved to take the advice of their relatives, and wait till Mr. and Mrs. Kingdon came. Mr. Henderson had been collecting for five years for a new chapel, although he had a very nice one already.

Mr. Henderson's *personalities* to him (Mr. Kingdon) were nothing compared with what others had experienced with whom he had differed. Mrs. Braddick, for instance, had used a word at a church-meeting which had been repeated with grimaces in the pulpit.

It was not uncommon, if anything went wrong for him to be in a *paroxysm of rage*. That mission would be the *drunkard's song*, if it went on so.

The common belief was that Mr. Henderson was making a great deal of money; but above all he was despised and hated for the things above mentioned.

It was wondered how the committee stood his bills. There was extravagance in Mr. Henderson's family, especially in sugar; loaf-sugar was used for coffee.

Mr. Henderson was also grossly negligent in the management of his family. He, Mr. Kingdon, had warned him, from what he saw, of the danger of crime; but he was not a little surprised at Mr. Henderson's *insensibility*. The little boy and girl to whom he referred were, he said, ten and five years old. The eldest daughter also, of thirteen, was in danger from being permitted to mingle with immoral persons.

Should Mr. Henderson go to the Mosquitoes, Mr. Kingdon would take good care that his church should not want for the regular means of grace. With Mr. Butfield's able and willing help, they might alternately preach at the two places; but Mr. Henderson had been abusing them.

Of Mr. and Mrs. Butfield he could not speak in sufficiently high terms. They were full of personal piety, and missionary zeal, ready to work night and day; and Mr. and Mrs. Kingdon felt that with them they could work most delightfully. There would be plenty of work for Mr. B. now.

1. The committee state that these letters "mention exclusively matters of personal conduct between the missionaries themselves?" Alas! the charges against Mr. Henderson of growing dishonourably rich, of being often in a *paroxysm of rage*, of making the mission fit to be the *drunkard's song*, and bringing up his family in such *horrid confusion and brutal manners*, as to expose them to the worst crimes, must, after such a statement, be startling indeed. Such inaccuracy of description makes injustice the less surprising. When, of old, truth had "fallen in the street," equity could not enter.—Isa. lix. 14.

2. These charges made examination imperative; for, if true, they destroyed the character of Mr. Henderson, both as a missionary and a Christian; and if untrue, required the dismissal of Mr. Kingdon for having made them. To avoid fellowship with evil it was necessary for the committee to demand proof. If it did not do so, it might be sanctioning conduct the most unchristian, whether it retained Mr. Kingdon or Mr. Henderson, or both. It would have been most unjust and wrong to dismiss Mr. Henderson on account of these charges until they were proved; nor could they dismiss Mr. Kingdon for making them, unless they were found to be malicious and false. But the committee were bound to give no ear to slander, and to afford no countenance

whatever to one who brought ruinous charges against a brother-missionary, unless he could prove them to be well-founded. Inquiry, therefore, and delay, were indispensable to a right course. But the committee neither inquired nor delayed. They knew not but these charges were malicious calumnies, and that by retaining Mr. Kingdon, and much more by advancing him in power, they would be patronising one who had borne false witness against, and smitten secretly, his neighbour (Deut. v. 20; xxvii. 24); but, nevertheless, they both retained and promoted him *without inquiry*. They took his responsibility upon themselves. He might be faulty; they undoubtedly were, for they were willing, at all hazards, to share the fault which might perhaps be found in him.

3. Till Mr. Kingdon had proved his charges, it was utterly unsafe to trust him further with the means of injuring any one's character, and especially that of Mr. Henderson; but by placing Mr. Henderson entirely in Mr. Kingdon's hands, as to the settlement of accounts, &c., they gave Mr. Kingdon the best opportunity they could give him, of making the ruin of Mr. Henderson's character, if Mr. Kingdon were so disposed, complete.

4. Although the committee do not mention these charges as the ground on which they dismissed Mr. Henderson, they have so referred to and so used them, as to lead persons to suppose that they believe them to be substantially true, and that they wish it to be understood that they constitute in part the ground of their alleged want of confidence in Mr. Henderson. The ground the committee allege, in "Belize," for dismissing Mr. Henderson, is solely his "treatment of Mr. Butfield and of Mr. Kingdon" ("Belize," p. 5); and the secretary, after reading the above letters, remarked that the committee felt that there was not ground enough in these charges for them to dismiss Mr. Henderson without inquiry. But, nevertheless, the secretary on that very occasion said that he thought Mr. Henderson had a good deal of property which he had not when he went to Belize; thus intimating that Mr. Henderson was not an honest man; and when asked so recently as July 9, 1849, whether he wished to withdraw this statement as unfounded, he said, in reply, "I shall be happy to receive any information which you may deem calculated to correct the impression which we gathered from Mr. Henderson's letters to us, viz., that he commences his labours at Belize as an independent missionary in better circumstances than when he presented himself to us." The duty of giving information lies with the committee, not with us. The secretary, instead of retracting, has repeated, in their name,

his former imputation. They refer to Mr. Henderson's letters, and are *bound, therefore, to show that those letters sanction it*. But though Mr. Henderson has written to the committee, expressly requesting that Mr. Norton may see his letters, the committee have, *by resolution, refused*. They are chargeable, therefore, with giving countenance to one of the *worst and least credible of Mr. Kingdon's imputations*, and deying to Mr. H. the means of defence.

Again, in December 1847, the committee invited, by written circular, various brethren, some of them residing a long way from London, to call at the mission-house, and hear *these letters read*, although up to that time the committee *had not informed Mr. Henderson of the existence of these charges*, and the brethren who heard them read were exposed to the pernicious influence of all the suspicions they might occasion, without the means, except with difficulty, of ascertaining the truth.

Thus have the committee given *currency and countenance to charges unexamined, unproved, and kept a secret from Mr. Henderson himself*, which when *thus officially made known*, must inevitably *put in doubt*, till the truth were ascertained, the integrity of a man, whose reputation they had especially in their charge. They *would not examine for themselves*, but they have placed Mr. Henderson in such a light, and, from what we hear, do so by their agents still, that unless others had *examined*, his character would be gone.

5. The course adopted by the committee is the less to be justified, because *Mr. Kingdon's letter contained proof of great extravagance and party spirit*. Mr. Buttfield, who now said that he had *confessed to Mr. Henderson much in his conduct that any Christian would condemn*, who had not printed a page of the translations, having preferred to print a newspaper, when he might (according to Mr. Henderson) have given it up, and who had only just renewed his attendance on public worship, was said to be a paragon of excellence, full of *personal piety, of missionary zeal, and ready to work night and day*; so that Mr. Kingdon could not speak of him *in sufficiently high terms*. But of Mr. Henderson it was as difficult to speak without disparagement and censure. Personal in the pulpit, incompetent in the school, unfit to be a translator, permitting manners horrid and brutal in his family, furious in his temper, growing rich, it was said, with mission funds, tyrannical, cruel, hated, and despised, he was full of evil, and without a virtue worthy to be named. What dependence could be placed on a pen so rash in praise, so riotous in blame? Mr.

Kingdon had taken up Mr. Buttfield's cause, as Mr. Henderson said, without first inquiring of him; and if so, had done him a great injury; so that, comparing this statement with the charges of Mr. Buttfield and Mr. Kingdon, the committee had every reason to fear a conspiracy to do Mr. Henderson harm.

6. The *spirit* of Mr. Henderson's letters, it has been seen, contained little if anything amiss; but what can be said of a spirit of blind partiality and detraction? Yet Mr. Henderson was *dismissed, because, partly, of the "spirit of his own letters"* (Belize, p. 4); while Mr. Kingdon was *advanced* to occupy his room. Did the committee, in doing this, act in accordance with facts? Do they represent them rightly now?

7. Mr. Henderson was dismissed, partly, *for ill-treatment of Mr. Kingdon*.—"Belize," p. 4.) But what ill-treatment of him was either admitted or proved? The ill-treatment Mr. Kingdon *alleged* was that of *abuse and personality* in the pulpit; and as *one example of this*, he said that one day, when he had dined at *Government-house*, he could but think that his having done so was referred to by Mr. Henderson while reading at prayer-meeting an account of the Grand Ligne Mission; because he dwelt on *the fact* that Madame Feller commenced her labours in a *garret*. ("New York Recorder," of Jan. 17, 1849.) But could anything be much more unjust of the committee than to receive, as *proof of the ill-treatment of Mr. K.* by Mr. H. the mere *thought and belief of Mr. Kingdon* (which might after all be unfounded), that Mr. Henderson, by dwelling on a *garret*, had referred to Mr. K.'s visit to *Government-house*. *Thought was not proof*; and, even if Mr. Kingdon were right, the most that could be said of a tacit rebuke of his late attendance from such a cause was, that it was imprudent. Yet Mr. K. *selected this as a fit example*; and on charges *thus illustrated, not proved*, Mr. H. was dismissed.

Mr. Kingdon *does not mention* what it was that he thought personal when (as he himself says) he left Mr. Henderson's house without seeing him. The committee could not, therefore, act on this, unless it had been as *proof, beyond dispute, of the unchristian treatment of Mr. Henderson by Mr. Kingdon*. This was, in fact, the *only ill-treatment proved* between them. But the committee acted as if the ill-treatment had been only and wholly on the other side.

7. *The only course open to the committee, if they declined to make inquiry, or to wait for further information, was to withdraw Mr. Buttfield and Mr. Kingdon from Belize*. It was clear from the testimony of

both parties, and of facts, that they and Mr. Henderson could not co-operate; and that the only prospect, if both parties continued there, was, that they would counteract each other; so that, with increased cost, the committee would be promoting evil more than good. There was no sufficient reason, either admitted or proved, whether in his letters or his conduct, for withdrawing Mr. Henderson. He was the senior missionary there; the approved pastor of the church; was already acquainted with some of the Indian languages, and was making translations into them. The other missionaries were sent out to help him; but could now only be expected to do him harm. The new church mentioned by Mr. Kingdon must, under such circumstances, be expected to stir up strife in the old, and to involve both in a hostile feud. Mr. Buttfield had declared himself opposed to Mr. Henderson's "exclusive system" of communion; and the committee might easily infer (if they did not know) that Mr. Kingdon was so too. The doctrines of the two stations were declared different; and those who had not scrupled to write such charges, must be expected also to make them against Mr. Henderson at Belize, so that little could be expected by the committee, if both parties remained in a town of only 4,000 inhabitants (according to their estimate), but obstruction and injury to the cause of God, and waste of mission funds. It was evident, too, that Mr. Kingdon was expecting, if Mr. Henderson visited the Mosquitoes for a time, as he had proposed to do (see Report 1844, p. 64), that himself and Mr. Buttfield would supply both pulpits, the result of which must have been most disastrous to Mr. Henderson's character and usefulness among his people.

If the committee, therefore, were resolved to act at once, the only course which was consistent with duty to Mr. Henderson and the church under his care, and which at the same time promised peace and prosperity to the mission, and involved a due economy of mission funds, was to withdraw Mr. Kingdon and Mr. Buttfield from Belize. Mr. Henderson had only insisted on the recall of Mr. Buttfield as essential to these ends.

These last three letters arrived February 10, 1846, and the whole of the "voluminous correspondence" (see "Herald," July 1848) was at once laid before the committee. The committee say that their decision was adopted "after full deliberation" ("Belize," p. 4). The letter of the secretary reporting it to Mr. Henderson, was dated February 16. The committee rarely meets more than once a week, and the reading of these letters must have occupied a large part

of any one sitting. Whether, however, they met once or oftener, it appears that their decision was reported in less than a week from the time when the subject was first brought before them.

IV. Mr. Angus, Feb. 16, 1846, to Mr. Henderson.—Mr. Angus said, that the committee concurred in the views he had expressed [when he had only one or two of Mr. Buttfield's letters to judge from] of Mr. Henderson's "treatment of Mr. Buttfield, and now more recently of Mr. Kingdon." He quoted from Mr. Henderson's letter the following passages:—"I cannot see how I can remain in this station, if it be determined to retain Mr. Buttfield." "I shall now beg of you to present to the committee my unfeigned testimony of Christian esteem and affection, assuring my dear brethren that to the utmost of my ability I have laboured in this station, and would have continued to do so while life and strength were granted me. They have supported me with funds generously. I feel I now require their support in another way. If this support cannot be granted, I beg, for the sake of my family, a sufficient sum of money to carry me to the United States, as well as to support us for a little season, until Providence offers some way for their support. I must quit the mission."

Mr. Angus then said (the italics are ours), "We have received this intimation with regret that services which, under other circumstances, you might have rendered to the Society should be lost to our common cause. But under the conviction, too, that the alternative you suggest is the only step that can be taken so as to preserve the interests of the mission; and with regret that such a step should be necessary, the committee have resolved that the connection between yourself and the Society cease from the date of your receiving this letter; and I have written to Mr. Kingdon to arrange for your support till a vessel can be obtained. He will also draw a bill for your passage, and for such a sum as our committee may deem reasonable and just for your temporary support on arriving in the States." Mr. Angus then requested Mr. Henderson to give into Mr. Kingdon's hands "all property, books, manuscripts (including translations in progress), &c., belonging to the Society," and property belonging to other societies of which Mr. Henderson was agent, if it met his views; also to give Mr. Kingdon information respecting the property of the Society and the character and labours of the native agents. He adds, "I need not say that I deeply deplore the necessity of this decision. Your knowledge of the Indian languages and of the people we had hoped might have been turned to good account; while your intimate acquaintance with the Spanish character cannot fail to fit you for usefulness in the vast American continent." "We are most deeply impressed with the conviction that the course pointed out by you is the only one we can take to secure the harmonious and successful cultivation of your field." "Of course the church at Belize, on your removal, will choose its own pastor; with that we do not interfere." The secretary hoped that the presence and blessing of God might attend him wherever he might go.

1. Mr. Henderson's removal, therefore, was not the result of a simple resignation, but of a formal decision on the part of the committee, that it was necessary "to secure the harmonious and successful cultivation" of that field. With this impression on their minds he must have been removed, even if he had never said that he did not see how he could stop if Mr. Buttfield were retained. He was adjudged an obstruction to harmony and success. His resignation was suspended

on a decision from them compelling him to go. They said he must go. It was indispensable to success and peace. The committee ought not, therefore, to have said in the "Herald," for July 1848, that he "eventually resigned his connection with the Society," as if the cessation of that connection were the result of an absolute and unconditional resignation on his part, instead of a decision of theirs compelling him to leave the Society. Mr. Buttfield had as fully stated his inability to co-operate with Mr. Henderson as Mr. Henderson had with Mr. Buttfield—the committee had to decide between them; it did so, and dismissed Mr. Henderson as the faulty party.

2. *The high terms in which the secretary speaks of Mr. Henderson's capacities for usefulness*, when viewed in connection with those of Mr. Buttfield, and with the absence of any just cause for Mr. Henderson's dismissal, place the impropriety of that step in a still stronger light.

3. *The God-speed also with which the Secretary bade him farewell, and the provision which the committee made for his support when going to America, show that a great change has occurred in their conduct and feelings towards him since he resolved to remain at Belize.* In consequence of that decision they allowed him nothing on leaving the Society, and now, instead of wishing him God-speed, they represent him as unworthy of all confidence and support.

4. The committee gave Mr. Kingdon power to claim the chapel of Mr. Henderson, and also, as the event proved, to occupy it, too; leaving the church no alternative but either to choose him as their pastor, or quit. Was not this to "interfere" with their choice?

*The necessity of referring to the contents of these letters is now evident.* Glad, indeed, should we have been to have been spared the painful, irksome task, of pointing out their true character. But the committee have compelled us to do so; in the first place, by circulating the ruinous charges contained in these letters, and giving notoriety and countenance to them, unscrutinized, unproved. They continue to give that countenance, by stating in "Belize," that Mr. Henderson is unworthy of confidence, and that, but for "unwillingness," they could "expose" more. They continue also indirectly by their agents, to hint and utter such things against Mr. Henderson as have led those who have heard of them to urge the necessity of such a reply. Secondly, the committee say that they dismissed Mr. Henderson, and retained Mr. Buttfield, on the ground of proof contained in these letters,

that it was Mr. Henderson, and not Mr. Buttfield, who was to blame; although these letters shew that the exclusive blame the committee ascribe to Mr. Henderson is partial and unjust. The committee allege that these letters contain adequate proof of Mr. Henderson's "ill-treatment of Mr. Buttfield and of Mr. Kingdon;" which, on examination, they are not found to contain. The committee allege that "the admissions and spirit of Mr. Henderson's own letters" afford one ground for his dismissal; whereas, on inquiry, no admissions and spirit are to be discovered which justify it at all. Thirdly, the committee represent the topics of these letters as entirely of a personal nature, and thereby render it impossible to form a just judgment of their decision against Mr. Henderson, without appealing to the contents themselves. It was impossible, therefore, to defend Mr. Henderson's character (as it is an evident duty to do, if we are able); but by shewing, first, *what these charges are*; secondly, *how unsustained by proof*; thirdly, *how strongly marked by presumptive evidence of ill-intent*; and, fourthly, *how decisive is the testimony which can be adduced, from men whose knowledge of Mr. Henderson has been intimate, and whose integrity is beyond doubt*, that Mr. Henderson, whatever may be his failings, is an upright, estimable, devoted, useful, and most trustworthy Christian man. All but the last of these four things we have done.

Before, however, giving these testimonies, it is necessary to meet the charge which has been expressed by the secretary, when answering our request (made July 14, 1849), that he would correct anything inaccurate in the above outlines;—the charge that it is dishonourable to make known even an outline of the contents of these letters.

Our reply is this; that the committee themselves, by publishing (though not in a technical and bookselling sense), yet to an extent which it is impossible for themselves to limit, or for us to ascertain, charges contained in these letters fatal to character; have rendered it a duty, paramount to all ordinary considerations, to refute them; and to give to all who may have heard them, or have heard of them, an opportunity of judging for themselves whether they are true or false. In all cases where private communications are made use of, so as to injure or destroy character unjustly, they cease to be private and confidential by that very act. Character is so invaluable, and the evil done is so great, that the laws both of God and man forbid that the injustice should be left undetected and unarrested on the ground that the charges were made on confidential information. It is a duty far above such a plea,



to "righten the oppressed."—Isa. i. 17. God concedes nothing to secret and confidential sin. "If thy friend, which is as thine own soul, entice thee *secretly*," &c.; "thou shalt not consent unto him, .. neither shalt thou spare, neither shalt thou *conceal* him."—Deut. xiii. 6, 8. "Cursed be he that smiteth his neighbour secretly."—Deut. xxvii. 24; 1 Sam. xxiii. 9; Job xiii. 10, &c.

*The invitation to hear the letters read was made by the committee themselves.* In November 1847, the month after Mr. Henderson's departure from England, Mr. Angus requested Mr. Norton to "favour him with a list of the members of the *Strict Baptist Convention*," together "with such addresses as would be *sufficient for the post*." Mr. Norton gave the addresses of the S. B. C. committee, but said that he had no perfect list of the members of the Convention.

Shortly afterwards, he, in common with many other members or friends of the Convention, received a copy of the following *circular and resolution*. The italics are ours:—

"33, Moorgate Street, Nov. 26, 1847.

"MY DEAR SIR,—The accompanying resolution will sufficiently *explain itself*, and I sincerely hope it may be in your power either to join a few friends here on Friday evening, Dec. 10, in order that the correspondence may be laid before you, or, if this be inconvenient, perhaps you will call at *some other time*. It is obviously better, however, that as many friends should meet together as possible.—Very sincerely yours, "JOSEPH ANGUS.

"We shall have tea at 5 o'clock, and proceed to business at 6 precisely."

"At a meeting of the committee of the Baptist Missionary Society, held Nov. 25, 1847, J. H. Allen, Esq., in the chair:—

"The attention of the committee having been called to the fact that various incorrect statements had recently been made in *published reports* of the proceedings of a meeting held at Trinity Square chapel, and in *other published documents*, in reference to the circumstances which led to the dissolution of the connection of Mr. Henderson, of Belize, with the Society, and that on these statements, he had been recommended by the *Strict Baptist Convention to the support and sympathy of the churches*: Resolved,—That the secretary be authorised to invite various brethren to a perusal, either together or separately, of the correspondence which has taken place in reference to matters in Honduras."

The reason for this invitation, as shown by the persons invited, and as explained by the resolution itself, was that Mr. Henderson had been recommended to sympathy and support.

But the committee could not with propriety interfere with the recommendation of a person by the committee of another society, unless they had proof to adduce that his character was such that he ought not to have been recommended.

The reading of these letters, therefore, in consequence of such a recommendation, implies that the charges they contain against

Mr. H. do furnish such evidence; and this is implied the more strongly, by the fact that there was *nothing whatever* sufficient to justify the committee in inviting the members of the convention to hear these criminal charges read, unless it was that they had reason to believe them true, and felt it a duty to enable others to act upon them. For, first, it was clear from the date of the recommendation, September 28th, 1847, see P. C. Mag., 1847, p. 384, that it was not founded on those published documents, for they were not published till Nov.; and contained proof that they were not written or spoken till October, and could not therefore have been under the consideration of the S. B. C. committee in Sept., so that it was an anachronism to impugn the recommendation of that committee on the ground of the alleged inaccuracy of these documents. Secondly, the inaccuracies alleged, if real, were not such as to show that Mr. H. ought not to have been recommended; and thirdly, the letters which were read afford evidence respecting only one out of six alleged inaccuracies, and that evidence shows that the statement referred to was true. This will appear presently.

The mere fact of a special invitation to hear such charges read, gave countenance to them as in some degree true.

On Dec. 10th, fifteen brethren, all members of the S. B. C. committee, except one, accepted the invitation. Mr. Angus, who alone was present on behalf of the B. M. S. committee, said that invitations had been sent to other brethren, some of them residing a long way from London. Those not present could hear the letters read at *some other time*. The object was to read those letters only which had led to the dissolution of Mr. H.'s connection with the Society. The brethren present, he said, were there as members of the B. M. Society, and the letters belonged to them as such; nothing contained in them was to be considered as public property, or to be published without the consent of the committee. The committee would be guilty of libels on the parties concerned, if things which might be stated there that night were repeated as having been so stated. All the members had a right to read those documents, but no member, and not even the committee, had a right to publish any documents. Brethren present might take notes, but they must not publish any extract from the letters. They might publish what passed at that meeting if they pleased, but not extracts from these documents. The inaccuracy of the statements which had appeared was to be the subject of future conference with the B. M. S. committee, if desired; the reading of these letters was thought advisable first.

A brother said it would be most unfair if those who were charged by the B. M. committee with stating what was not accurate, were to be *precluded from making any extracts from the letters to be read, which would exonerate them from that charge?* It was said to be the decision of the committee that no extracts be *published*.

It was remarked that although even the committee was said not to have authority to publish letters, that letters nevertheless were published monthly in the "Herald." It was asked whether the committee always decided themselves what should be published, and what not? Mr. Angus said that the committee placed all the letters in the hands of one member of the committee, and left him to decide what should be published.

Mr. Norton expressed, in common with others, a decided objection to such a pledge, regarding it as the right of the brethren, if the letters were read to them, to be guided by their own judgment as to the use they ought to make of them, the letters being admitted to belong to the members of the Society; and the committee being acknowledged to have no more strict right to publish them than any of the members themselves. Mr. Angus said that he did not blame brother Norton, but brother N. perfectly understood that no one in the room would publish unless it were he.

Mr. Norton said that the fact that he wrote shorthand might naturally make him an object of special objection, but he would at once withdraw if he were the only obstacle to the reading of the letters. The brethren refused to acquiesce in that step. They must all be treated alike.

Mr. Angus said there was *not a word about communion in the letters from first to last.*

Another brother said it would look strange if it were said that fifteen brethren were called together to hear evidence on a grave charge of a moral character, and were required to take an oath of secrecy, or something like it. Mr. Angus said that the B. M. committee were not going before the public as accusers of Mr. Henderson. Mr. H. had made statements at a public meeting which they believed to be incorrect; the brethren present had backed him in that matter, and in his appeals respecting it, without first asking the B. M. committee, as they ought, what were the real facts of the case; and having heard only one side instead of both. It was impossible to publish any of these facts without bringing on a painful controversy; if it must come, let it come in an honourable way.

A brother said that the B. M. committee had published an incorrect statement injurious to Mr. Henderson, in its Report for 1847, and had not corrected it yet. (See

above, p. 10.) Mr. Angus said that a correction of that statement had been prepared.

Another brother said that he did not consider that in supporting Mr. Henderson they had taken any step opposed to the Baptist Missionary Society; nor that, in uniting to send out any brother, not under its auspices, to any part of the world, he would be acting in a way hostile to that Society. Dr. H., a member of the committee, had advised him to have nothing to do with Mr. Henderson, but would tell him nothing further; nor did he know that anything was alleged against Mr. Henderson which ought to destroy confidence in him.

Mr. Angus said, supposing these letters to convey a grave charge against Mr. Henderson's moral character, and that you take down the facts, and you publish them. Immediately an action for heavy damages is commenced against this Society; which, although Mr. Henderson objects conscientiously to go to law, his family can get tomorrow. The letters are, in fact, libels by Mr. H. on our missionaries,\* and by them on him. As the information would have been obtained from the committee, the law would hold us responsible. The assurance that they will not be published must, therefore, be complied with.

Mr. Norton said that he thought none would object to promise not to publish extracts that were libellous in such way as to expose the committee to an action at law. Mr. Angus said that this was one reason for insisting on the pledge, but that such a promise was not sufficient.

The brethren declined to take such a pledge, and the meeting broke up without hearing the letters read. In answer to the question whether they were precluded from coming in their individual capacity, Mr. Angus said that the letters were always accessible. It would take three or four hours to read them.

Not long afterwards Mr. Norton received information that two or three other brethren were going to hear the letters read, and was asked to accompany them. He went, feeling that as he was admitted to have a right as a member of the Society to know the contents of these letters, it was perfectly becoming in him to act on that right, and that, as the committee now knew perfectly his resolution not to take such a pledge, the permission to hear the letters read would imply that the pledge was now waived. When these brethren met at the mission-house, nothing was said about the pledge, nor any wish manifested to prevent Mr. Norton from hearing the letters read and taking notes.

\* This is not the fact as to Mr. H.'s letters.

As members of the Society, they had a right to decide for themselves respecting their own duty as to letters admitted to belong to them.

From the above remarks of the secretary, it is clear that the committee had taken into consideration the "*grave charge*" which the letters conveyed against Mr. Henderson's moral character, and did not act in forgetfulness of it. It is clear, also, that the committee *have now* come forward in "*Belize*," as *accusers of Mr. Henderson*, by declaring him to be unworthy of confidence, &c.; and that our part in this controversy is perfectly honourable, for we write solely to *defend* Mr. Henderson against what we cannot but regard as injurious and unjust attacks on his moral and Christian character; and to urge the Baptist Missionary Society to *redress* and prevent any repetition of such injury as has been done. As to these letters, they themselves have referred to them for proof, and printed extracts from them in "*Belize*," pp. 4, 9, &c. If, therefore, they have done so with a view to condemn, we are most certainly justified in doing so to defend Mr. Henderson.

With respect to the danger of an action at law, the only reason to fear is, we believe, for the committee and their friends, and rather than appear unfeeling towards them as to the results which their own continued circulation of charges against Mr. H. might justly entail, or *seem to act dishonourably* towards them, we do not intend to *publish* these pages. Notwithstanding the use of any expression which may possibly seem to imply the contrary, they are to be considered as printed *solely for private circulation among those who may have heard that the committee have made serious charges against Mr. Henderson*.

On Jan. 12, 1848, the secretaries of the S. B. C. committee wrote to the committee of the B. M. Society, asking for the *proposed interview* respecting the statements alleged by that committee to be inaccurate, in their resolution of Nov. 25, 1847. The B. M. S. committee did not appoint an interview, but directed the principal statements referred to to be pointed out. This the secretary did by letter, dated Jan. 21, 1848.

Four of these statements were in an article by the editor of the "*Primitive Church Mag.*" (1848, pp. 383, 384), entitled, "*Support of the Mission in Central America*," which had evidently been written after Sept., for it referred to Mr. H.'s departure on Oct. 16. The *first* (p. 383, col. 1) suggested that the church ought not to have been "*dispossessed of the chapel*" for choosing their own pastor, "*instead of receiving one*" of *views different from their*

*own*, "*nominated by the committee*." The *second* (p. 383, col. 2), that the committee had no right to require them to "*resign the chapel*," unless they would "*accept a pastor whose sentiments were at variance with their own*." The *third*, that the meeting-house at Baker's, and the *fourth*, that the meeting-house at Tilletton, were built by friends on the spot. The *decision of the committee, excluding the church from the chapel*, did not occur till June 1846; while the letters appealed to by the committee, were all written *before* 1846; and could not show whether the committee *did* interfere with the choice of a pastor *long after they were written*, by giving Mr. Kingdon possession of the chapel. The *editor and Mr. Crowe* [not Mr. H.] were really in error as to the chapel at Tilletton, towards which 39*l.* was paid by the Society; not so as to Baker's. *But neither of the chapels were mentioned in these letters.*

The fifth and sixth statements were in a speech by Mr. Henderson (P. C. Mag. 1847, p. 366, c. 1; and p. 372, c. 2). The first stating that he was an "*independent missionary, receiving his support from a church of 140 members*;" the second was that he proposed to the committee to withdraw Mr. Buttfield for the sake of peace, because "*I found*," he says, "*that the brethren sent by the Society could not agree with us on certain essential points of missionary duty*." To the first statement the committee objected that Mr. Henderson was not *wholly* supported by the church, but intended "*to depend, to a considerable degree, upon his business*." But Mr. Henderson had himself shown in the same speech that the church had not engaged to supply *all* he might need (p. 372), by saying that they "*proposed to raise all they could* for his support." Nothing could possibly be said on this subject in the letters read, for they were written long before. The statement that Mr. Kingdon and Mr. Buttfield did not agree with Mr. Henderson on certain essential principles of missionary duty is so clear from these letters, that after reading them it is hard to say in what they agreed at all.

The third and fourth statements, *reprinted elsewhere*, were quoted at length a *second time*. No others were referred to.

These statements, therefore, contained nothing whatever to *prevent the S. B. C. committee from recommending Mr. Henderson*. Mr. Henderson had nothing to do with more than two of them, and in these said nothing essentially incorrect; the letters read by the committee *could not prove anything except as to the sixth, and proved that true*; so that the conclusion is inevitable that the committee regarded chiefly the *grave charge which the letters conveyed*

against Mr. Henderson's moral character, as that which ought, in their view, to keep the strict Baptists from sympathizing with and supporting him.

This impression has now been strengthened and confirmed by the various declarations of "Belize," representing Mr. Henderson as unworthy of confidence; and letters from Scotland assure us that the impressions recently made there by deputations from the committee are of a similar kind.

If, therefore, the committee lament the information given of the contents of these letters, they must remember that it is owing solely to the course they themselves have pursued.

We lament that the committee have not only made use of these letters to Mr. Henderson's great injury, but have also denied him the use of *his own for his defence*. The committee have no difficulty in keeping copies of their own letters, but Mr. Henderson has neither had the convenience of clerks and a manifold-writer, like themselves, nor time to spare from his missionary duties for retaining copies of his. How unbecoming is it, therefore, of them, while stating such things against Mr. Henderson, and appealing to his *own letters*, some of which we have never heard or seen, for proof, to deny to him the use of those letters for his defence. After circulating such charges, it is not only injustice, but refined cruelty.

On Feb. 9, 1848, Mr. Henderson wrote to Mr. Angus, saying,—

#### IV.—TESTIMONIES TO MR. HENDERSON'S CHARACTER, AND TO FACTS PRECEDING HIS SEPARATION FROM THE BAPTIST MISSIONARY SOCIETY.

It is already clear that the testimony on which these charges rest is inadmissible. It is the testimony of inculpated, of antagonist parties; it is urged in their own defence and in promotion of their own interests; it bears strong internal marks of great exaggeration; it is in some points clearly inaccurate, and, as it regards Mr. Kingdon, who had been in Belize only a month, consists chiefly of rumour, or hearsay imputations from parties opposed to Mr. Henderson. It would be conceding too much, therefore, to these charges, as yet unsustained by valid evidence, to attempt to disprove them. The burden of proof lies on those who have uttered and countenanced them, not on us. And we solemnly call on them, in the name of Christ, either to prove those charges true, or at once admit, as honourable men, that they have done wrong, and attempt fully to repair "the injury which their opposition has done" to Mr. Henderson's "character."—"Carey's Letters," p. 24. "Till they do so, every one is bound to treat these charges as unprovable, unfounded calumnies.

"Judge yourself," said Dr. Carey to Mr.

"I beg to express my desire, and request that any of my letters forwarded to the committee, which brother Norton may wish to see, may be freely confided to him for the purposes he may desire."

On March 22, 1849, Mr. Norton requested the secretary, in accordance with this expressed desire, to fix a time for him to call and peruse Mr. Henderson's letters. The request was laid before the committee, and they

Resolved, March 27, 1847,—*"That under existing circumstances Mr. Norton's application be respectfully declined."*

These "existing circumstances" are that the committee have brought heavy charges against Mr. Henderson, and that Mr. Norton asks these letters to assist in his defence. Our complaint is not new. Dr. Carey had to mourn the ungenerous conduct of the committee in "whispering suspicions through the Christian public" against him and his brethren without cause, or "suffering them to lie under those suspicions when they had most abundant proof of their falsehood;" "in suppressing all their correspondence," and caring little for their labours and success (Letters, p. 23).

"Sooner or later," as he said, "the truth will be understood; and nothing can prevent righteousness from being brought forth as the light;" and we are thankful that even now God has furnished us with information which we hope will accomplish, in great measure, that end.

Dyer, "whether it is comely that a man who has laboriously and disinterestedly served the mission so many years" as Dr. Marshman has, "should be arraigned and condemned without a hearing by a few young men just arrived, and one of whom had not been a month in the country before he joined the senseless outcry." (Letters, p. 15.) Mr. Kingdon is not young; but the committee have condemned Mr. Henderson without a full hearing, and partly on the imputations of one who (as Mr. Henderson complained) had, on partial testimony, and without inquiry of Mr. Henderson, joined the outcry against him, in less than a month of his own arrival at "Belize." Mr. Henderson most honourably showed Mr. Buttfield the statements he felt called on to transmit to the committee respecting him. But Mr. Kingdon did not thus treat Mr. Henderson; nor did the committee. For they invited brethren, as above related, to hear these letters read, containing libels on his moral character, without having informed Mr. Henderson of the worst part of their contents. Mr. Hen-

derson had just been in England and in frequent communication with the committee, and yet they permitted him to depart in perfect ignorance of the contents of this letter of Mr. Kingdon, and we believe also of the last two of Mr. Buttfield's. But a month only after he was gone, when it was rendered very difficult by his distance from England to protect him from the power of these libellous attacks, the committee began to circulate them, to put a stop to the "support and sympathy of the churches." Mr. Henderson was informed of the contents of Mr. Kingdon's letter and also of these letters as a whole, for the first time, by a letter from Mr. Norton, dated Jan. 1, 1848, who had then just heard them read. And not only was Mr. Henderson kept in ignorance of the most important part of their contents, when others were informed of them, but Mr. Angus was understood to say that *no inquiry whatever* had been made by the committee respecting the truth of those contents. (Letter of Mr. Norton to Mr. Henderson, Jan. 1, 1848.) Such a course is undoubtedly unjust? "Does our law," said Nicodemus to the rulers of the Jews, "judge any man before it hear him and know what he doeth." John vii. 51. So soon as Mr. Henderson is heard, he is heard declaring like Paul when the high priest and elders brought charges against him before Felix, "*Neither can they prove the things whereof they now accuse me.*"—Acts xxii. 13.

Until those who accuse Mr. Henderson can do so, none of these charges can, *in justice to Mr. Henderson*, be regarded in any other light than that of false charges. But, though these charges, considered as unproved, bear no other character than that of slander, there is, nevertheless, a force in them even as mere rumour, when known to be circulated by parties of high standing, which is most injurious to confidence; and it is necessary that Mr. Henderson, both as a missionary and a Christian, should enjoy a high degree of confidence, in order to enlist on his behalf the "sympathy and support of the churches." The character he needs to bear is one far above the mere negation of moral turpitude, and no injury could be greater than an attempt to put a stop to that sympathy and support, by the mischievous circulation of unproved aspersions of so deep a dye.

Because slander sometimes fixes on the weak points of a Christian's character, there are always some who are ready on that account, most unjustly, to assume that charges like these are no doubt partly true. But we are bound to believe all that is good of a Christian brother, till we are *compelled* to believe what is evil.

That Mr. Henderson has failings such as are common, in greater or less degree, to all good men, we do not for a moment deny; and it may be, for aught we know, that he has given some occasion for Christian remonstrance in some of the points referred to. We say so, because we do not either wish to be or appear to be unscrupulous defenders of him beyond the possibility of fault; but if faults such as Christians are all liable to, even when wishing to do well, have existed (and on this we do not presume to decide), they do not alter the impropriety of such treatment. Those who distort a weakness into gross crime, or an infirmity into unpardonable sin, are as guilty of false accusation, as if they imputed blame where there was neither weakness nor infirmity at all. So high, however, is the testimony borne to Mr. Henderson's character, so great is the esteem and love expressed for him, both as a Christian and as a missionary, by a large number of Christian brethren who have most intimately known him, and are most worthy of belief, that we feel assured that Christian confidence and sympathy cannot, with reason, ask for more.

I. Mr. Braddick, one of the two deacons to whom Mr. Buttfield referred in his first letters of complaint as knowing the circumstances (see above, p. 34), addressed the committee in a letter, without date, but supposed to have been written in December 1848, near to the time when the last of the letters were written on which the committee decided. But Mr. Angus says that it was not received till after that decision. Mr. Braddick wrote in consequence of having seen Mr. Buttfield's letter to the committee of July 18, 1848, in which Mr. Buttfield referred them to himself, and spoke of the people as *sympathising with him in opposition to Mr. Henderson*. The italics are ours. Mr. Braddick said,

"I take the humble liberty of addressing to you these few lines, feeling myself much grieved on account of the report that has been sent you by Mr. Buttfield about our beloved pastor, Mr. Henderson, who is truly the man of God, and one that has done so much good for this settlement, in bringing the gospel light into a dark wilderness land, and bringing many souls to salvation, and who devotes his whole strength and time to the cause of Christ, and for the promotion of Christian knowledge among young and old. . . .

"Mr. Buttfield called on me three or four times, making very bitter complaints against Mr. Henderson. I always endeavoured to reconcile him, telling him that I hoped that they would come to a better understanding, or at least that, when Mr. Kingdon should arrive, they would be able to make up matters. When I went to Mr. Henderson to inquire and hear the truth of it, I always found that differences arose only from Mr. Buttfield's non-performance of his promise to the Society in the way of usefulness. In consequence of Mr. Buttfield's not joining himself to the church and becoming a member with us, we could not make it a church matter.

"Mr. Buttfield went about to many of the members. The hearing of a story is always good till the other [side] is told; and those who speak hastily, without first hearing both sides of the story, are very ready to sympathise with the complainant; but I believe the *general opinion of all the members at present is*, that Mr. Buttfield has not acted up to the trust that you put in him, being sent out here as a missionary, and not having made himself useful, in any way, in promoting the cause of Christ, either in public or among the members in private."

After stating how much they had rejoiced in the expected coming of Mr. Kingdon to assist Mr. Henderson, especially in the translations, Mr. Braddick said, —

"But, my beloved brethren, I am sorry to say he has set his face against Mr. Henderson, and taken up the side of Mr. Buttfield; that he has withdrawn himself from the mission premises and started another church, called the second Baptist church, a free communion [one], in another part of the town. Our town is but small, and has many places of worship on that side of the town where he has established himself. My reason for mentioning this is, that I think, as far as my judgment goes, that one Baptist church would be quite sufficient just now, until it might please the Lord to enlarge the cause here."

"Blessed be God that we have a pastor who regards the souls of the poor; and instead of a revival of the cause, it seems as if it will be a hindrance. I know it grieves Mr. Henderson very much. Many hard things are said against him, both by the world and by those unruly members who are under the discipline of the church. My dear brethren, if he is disheartened, and not supported by your aid, the church here will soon become a shipwreck. Mr. Henderson is spoken ill of by those only who cannot bear to have their sins told to them, or to be rebuked for them; who would like to have half their portion in religion, and half in this world, though Christ has said 'Come out from among them and be separate;' 'He who is a friend of the world is an enemy of God.' I hope, my dear brethren, that you will pardon my liberty," &c. — See P. C. Mag., 1848, pp. 116, 117.

One of the witnesses, therefore, to whom Mr. Buttfield himself appealed, gives evidence directly contrary to that of Mr. Buttfield himself, both as to Mr. Henderson, and the feelings of the people, when the case had been examined, towards himself.

There is a prudence and propriety in the letter of Mr. Braddick, which gives its testimony great force. He does not admit that any blame was attached to Mr. Henderson, except by those who were themselves blame-worthy; while Mr. Buttfield is said to have made himself useful in no way whatever.

II. *The mission church, of which Mr. Henderson is pastor, consisting, at the time of his dismission, of one hundred and thirty members*, some of whom have suffered fines, imprisonment, or the loss of goods, rather than violate what they believe to be the will of God, so soon as they heard, in April 1846, of the decision of the committee, wrote to them thus: —

"1846, April 21. The first Baptist church in Belize to the brethren composing the committee of the Baptist Missionary Society, greeting;

"Grace be to you, and peace from God our Father and the Lord Jesus Christ.

"DEAR BRETHREN, — The undersigned, as com-

missioned by the aforesaid church, and in the name of all our brethren, now address you, impressed with the importance and delicacy of the duty, on the subject of the separation of our beloved pastor and brother, Alexander Henderson, from your esteemed Society, at which we are both surprised and pained.

"The brethren, in a meeting held on Friday the 17th inst., have, with one accord, directed us to lay before you the following particulars, namely: —

"That your late agent, Alexander Henderson, after twelve years' experience and intimacy with him, has had, and still has, our full confidence, as well in the character of a Christian man, as in the office of pastor, and as a zealous and active missionary labourer. We also coincide with him in views of doctrine, church-government, discipline, &c., and have no wish either to lose his labours among us, or to exchange them for those of any other.

"We have hitherto seen and rejoiced in the success of his efforts, in and out of the church; never perhaps more abundantly so than at the present time; and therefore we are much concerned at the prospect of his labours among us being at all interrupted. We do not mean by this that we think our pastor faultless, or that God cannot carry on His work by other hands; but we expressly declare that on the whole we approve of his conduct and measures; and feel that, in the midst of much imperfection, which we cannot but deplore, the Lord has blessed our connection with him hitherto, and we are not at all convinced that we are called of God to separate from him: And further, that whilst we are aware that some have represented to you what they consider to be the faulty part of his character, we esteem and love him for what we take to be the image of our faithful and condescending Saviour reflected in him.

"After the little knowledge which we have personally had of the brethren Buttfield and Kingdon, and of their views of church government (which are open communion), we do not feel that we could accept of either of them as our pastor; and though we have no wish or authority to prevent them from gathering a church or churches on these principles, we cannot view with indifference any attempt on their part to deprive us of our pastor, nor willingly expose ourselves to the temptations which might accompany such a loss, while we have it in our power to prevent it by the use of lawful means.

"As a church, and individually, we are deeply sensible of the favours which, under God, we have received from our dear brethren in England, by your instrumentality. We trust we shall always feel grateful for the same (though we fear being represented as forgetful of them). We, therefore, thank you for the sacrifices which you have made for us, believing that the love of God in Christ, and the salvation of souls, have been your objects, and that you 'seek us, not ours.' We gladly acknowledge our large debt of love, and that we owe you even our own selves besides.

"We hope, then, beloved brethren, that, as 'it has seemed good to the Holy Ghost and to us' to retain our much loved pastor among us, supplying his wants at our own charge, and on our own responsibility, as far as the Lord shall enable us, you will admit our right to do so, which we found on Matt. xvi. 19, and xviii. 18, and that you will be pleased to view our separation from you in the same light as that of the churches in Jamaica, and to stand towards us, as regards the mission premises and future help, as you lately stood with respect to them.

"As our dear pastor intends, should the Lord permit it, still to devote a considerable proportion of his time to missionary work, viz., to schools, translations, evangelizing the surrounding country, &c. — as he will, in all probability, continue his useful correspondence with the native agents whom the Lord has raised up, and with the Bible, Tract, and other societies, and as we trust his influence will rather be increased by the feeling which late

*counts have stirred up*,—we think it our duty to express our readiness to receive from you whatever assistance, Christian sympathy, and advice you may feel disposed to afford us, which we will regard as the fruit of love, and esteem and rejoice in accordingly.

"Having, as to means, been so long fostered by the care of your generous Society, we feel our unpreparedness to take the first steps alone, and therefore applied to your present agent here, Mr. Kingdon, for the use, at least for a time, of our accustomed place of worship, school-house, and mission dwelling-house. We subjoin copies of our letter to him (No. 1), and his answers (Nos. 2 and 3). Our present necessity has made us sensible of our fault with respect to the past, in not doing more in this way to alleviate our burdens. But though we should still doubt our own ability to continue the work unhelped, our duty being plain, we cannot but confide in God, and whilst we endeavour to do our utmost, we would humbly leave the result to Him.

"The brethren salute you in Christ, and desire your prayers to God on our behalf, hoping to receive a loving answer from you as soon as convenient. Peace be with you.

"On behalf of the church,

"GEORGE BRADDICK, } Deacons.  
"SAML. MATTHEW DAVIES, }  
"FREDERICK CROWE.

"Belize, 21st Ap. 1846.

"P.S.—We have sent a copy of this to Mr. Kingdon."

The testimony of this letter on behalf of Mr. Henderson is as decided as it is discreet; and it conveyed, as clearly as it needed to convey it, disapproval, by the church, of the conduct, as well as the sentiments, of the other missionaries.

By this letter the committee were most fully informed of the sentiments both of the missionaries and the churches, on communion. Mr. Buttfield had said, in his letter of July 18, 1845, that Mr. Henderson's system was exclusive, and that he (Mr. B.) objected to it. The committee admit that he was referring to communion ("Belize," p. 9). They knew, therefore, that Mr. Henderson was strict, and Mr. Buttfield open, as to communion, before they dismissed Mr. Henderson. What they have said is, that they knew not then that the church was strict. But as a strict Baptist could not be strict practically if he were pastor of a free-communion church, they had sufficient reason to conclude, even then, that the church was strict too. They do not deny that they knew Mr. Kingdon's sentiments; and, if they did so, they must have concluded that he had formed the second church, of which he spoke, in accordance with his sentiments. Nothing, therefore, but remarkable inattention to facts could have left them ignorant of the sentiments of all parties as to communion when they dismissed Mr. Henderson.

Only a month after they had done so, they were distinctly informed by Mr. Braddick's letter, that Mr. Kingdon's church was open; and about four months afterwards learned as distinctly, from the above

letter from the church, the sentiments of all. The committee did not, therefore, act in ignorance either when they refused the continued use of the chapel to this church, nor when they sold it quite away from them and from religious use.

(2.) *Testimony of the church to Mr. Henderson's moral character.*—When information arrived at Belize of the charges made in the letters on which the committee dismissed Mr. Henderson, and of the countenance which one of them in particular had received from the secretary; also of a charge from another party equally heavy, and equally unsustained; the church forwarded to England the following declaration:—

"Belize, 9th Feb. 1848.—Having learned with pain and mingled shame that letters received from correspondents in England, by our pastor, contain intimations that unfavourable reports are being circulated by John Kingdon respecting the order of his family, by John P. Buttfield's mother respecting his sobriety and faithfulness to the marriage covenant, and by Joseph Angus touching his appropriation of the mission funds; we, as a church, most unhesitatingly testify that no such delinquency in our pastor's moral character has ever come to our knowledge, neither have we ever heard of any such charges being laid against him until by the parties above named.

"We therefore expect, and earnestly entreat, Christian friends that they will disabuse their minds of any evil impressions which the above reports may have created, believing all of them to be both unjust and unfounded.

"Signed by all present on behalf of the church:—George Braddick, Samuel Matthew Davies, John York, James Kelly, deacons; Joseph Cain, Francis Curran, Senor White, William Michael, Joseph Pursle, Anthony Potts, Clashmow Lawless," with ten other brethren and fourteen sisters.

(3.) *Testimony of the church as to the charge that Mr. Henderson had been making money.*—Mr. Angus, in connection with the remark that he thought Mr. Henderson had a good deal of property which he had not when he went to Belize, said that a house in Dean-street, Belize, which would probably have belonged to the Society if Mr. Henderson had continued to be its missionary, was held in his name, and in case of his death would belong to his heirs; that it had been partly given, partly bought;—Mr. Henderson had paid some debts.

This house was given by a member of the church, and when it was claimed of Mr. Henderson by the Society as part of their property, she stated that she had not given it to the Society, but to the Church. The claim made by the Society has since been relinquished.

Mr. Henderson, in reply to the inquiry whether it would not be better to have a deed of trust, and thus avoid all possible imputation, said, July 15, 1848, "The house in Dean-street we wish to sell, and do not think friends ought to insist upon a deed of trust, which would only be executed to quiet them. We are daily expecting some one to

take it off our hands." And on Nov. 10, 1848,—“I cannot help thinking the other party do not attach so much importance to the fact of the bill of sale being in my name as they would wish us to believe. At the time of purchasing, I could not well do otherwise than draw up the titles in my own name, seeing I was appropriating money for repairs for which I was held personally responsible. The deacons have *ever had my full concurrence to a sale of it* whenever they might find a purchaser. At present it is occupied by [our] Karif teacher, and *never has been a penny of advantage to me*. Indeed, nothing is said of the matter, all here being fully satisfied.”

The Church, to whom *the property belongs*, in replying on the 10th Aug. 1848, to letters and resolutions of the committee, say,—

“We cannot see how any remarks of yours can affect *our title* to the property. The sister who bestows it *for the benefit of the Baptists in Belize*, has repeatedly expressed *her entire satisfaction with the form of trust in which it stands*, disapproving greatly of the *attempts which have been made to wrest it from us*.”

As the house was “*bestowed*” upon the church by a member of it, no one else has a right to object either to the trust or the trustee; nor is the slightest proof adduced that Mr. Henderson has in any way used or treated the property as if it were his own.

(4.) *Testimony of the church as to the neglect of the committee to make inquiry, and as to their treatment of the church itself.* In a letter to the committee, dated August 10, 1848, after saying that the differences which had existed “*had never extended to the church*,” and acknowledging how much, as a church, they were indebted to the committee, they say,—

“Nevertheless, we should have ill improved the privilege which has been afforded us for a course of years of listening to a faithful exhibition of the word of truth, had we not marked the honourable position which God has allotted to a church of Christ in the New Testament. As Baptists, we reciprocate the respect in which its authority is held by the denomination. We therefore regret that, during the late disturbance between the missionaries, *it had not occurred to you to appeal to us on the case, convinced that in such an appeal lay the legitimate hope of a peaceful settlement of all difficulties. Your acceptance of our pastor's resignation, without consulting a church of upwards of 100 members, we still regard as a step most unbecoming; and the light in which you have appeared to us since our connection ceased has been wanting in brotherly kindness.*”

### III. *Testimony of the native teachers.*

Mr. Angus, when informing Mr. Henderson of his dismissal, requested him to give information to Mr. Kingdon respecting the native teachers, evidently expecting that they

would co-operate with Mr. K. On May 4, 1846, a month after Mr. H.'s dismissal was known, they passed the following resolutions:—

“We, whose names are appended, agree to the following resolutions, expressive of our opinion and sense of duty under present circumstances:—

“RES. I.—That we regard the resolution of the Committee of the Baptist Missionary Society, to accept of the resignation of Alexander Henderson, their late missionary, as *hasty, and dictated by some serious misunderstanding of the true state and interests of the mission to this place.*

“RES. II.—That we cordially approve of the resolution of the ‘First Baptist Church, Belize,’ then selves undertaking to support the ministry of the word of God.

“RES. III.—That, notwithstanding his separation from the Baptist Missionary Society *our confidence in Alexander Henderson, as our pastor and preceptor, remains undiminished*, and we resolve to co-operate with him in all measures that may be taken for the promotion of the Redeemer's kingdom in this part of the world.

“RES. IV.—That, conscious of being actuated by no desire more ardently than that of advancing, by our united efforts, the cause of truth and holiness among the people where divine providence has called us, we resolve, each in his special sphere, to prosecute the work of schools, the preaching of the gospel, and the translation of the word of God, relying upon the prayerful consideration, sympathy, and encouragement of our Christian brethren and friends in other and more favoured lands.

“JOHN WARNER, Tilletton.

“FRANCIS CURRAN, Assistant, Belize.

“WILLIAM MICHAEL, Karif teacher.

“FREDERICK CROWE, Guatemala.

“JOSEPH KELLY, Baker's.”

### IV. *Testimony of Capt. William Whittle, lately of the merchant service.*

Captain Whittle was engaged in the Honduras trade for a considerable number of years, in connection with the firm of Messrs. George Fife Angas and Company. He was converted while a French prisoner, and has ever since been highly esteemed as an eminent and intelligent Christian. The circumstances of his conversion laid the foundation of an unusual knowledge of the word of God, and great delight in it. His preaching, while in prison, was blessed to the conversion of several of his fellow-prisoners. Mr. Thompson Oliver, of Monkwearmouth Shore, Sunderland; Mr. Bane, pastor of the Baptist church, Downham-market, Norfolk; and George Fife Angas, Esq., of Gravesend, can speak fully to the value of his testimony. Mr. Norton has known him for many years, and had heard him speak in high terms of Mr. Henderson long before these circumstances occurred. Mr. Andrew, an agent of Messrs. Angas and Co., said, in 1825, writing from Belize (see above, p. 5), “He bears a most excellent character as a sterling Christian.” Captain Whittle's present address is 3, Trinity Upper Ground, Deptford.

“Nov. 15, 1847.—Ever since I first knew our friend and brother Henderson (which is some years ago), as a *Christian*, I have considered him to be a man walking close with God,—a man of prayer, cleaving to the scriptures, drawing all from the



fountain of truth. Another trait in his character is gravity and soberness.

"Every voyage, as opportunity offered, I accounted it a great privilege to enjoy as much of his company as possible; and I have often said that the longer I knew him, the more highly I esteemed him.

"As a missionary, I have considered him a truly devoted man, both as it respects his public ministry and the more private teaching of his flock, together with attending the hospital and schools, circulating the scriptures, tracts, &c. &c.

"The whole of the time he has been in the mission field, neither he nor any of his family has been to England to recruit; and I have known him at different times to be exercised with intermittent fevers, &c. &c., confined to his bed part of the day, and up and preaching the same day, and continuing to do so for a length of time."—(See P. C. Mag. 1847, p. 417.)

#### V. Testimony of Captain David Thomas, of the Merchant service.

Captain D. THOMAS was in the Honduras trade at the very time when these events were occurring, and was the first to bring knowledge of them to England. Having requested in vain the insertion of Mr. Henderson's letter of Dec. 21, 1846 (see P. C. Mag. 1847, p. 233), in another Baptist periodical, he applied to the editor of the P. C. Mag., and, at the same time, informed him how unjustly in his view Mr. Henderson had been treated by the Baptist Missionary committee. He was at Belize soon after Mr. Henderson's arrival. He was not then a Baptist, but became so not long afterwards, and joined the Baptist church, Bow, Middlesex, of which he is still a member. His present address is, 4, Single-street, Bow Common-lane, Middlesex.

GEORGE FIFE ANGAS, Esq., so well known in almost all parts of England as a Baptist merchant of eminence, and as a generous supporter of the Baptist Missionary Society, having, in addition to his other donations, given a free passage to many of its missionaries to Honduras and the West Indies, has favoured us with the following important testimony to Captain Thomas's strict veracity and uprightness:—

"Gravesend, 18th April 1849.—My dear Sir, in reply, &c., I can have no hesitation in expressing my conviction of the uprightness and veracity of Captain D. Thomas during the period of his being in my service for several years. He may err in judgment, but I cannot suppose that he would misrepresent any person or matter designedly. I remain very truly yours,  
G. F. ANGAS."

#### 1. Captain Thomas's testimony respecting Mr. Henderson and Mr. Buttfield as missionaries.

In a letter to the editor of the P. C. Mag. in 1847 (p. 199), Mr. Thomas said that he had known Mr. Henderson for the last seven years, and could bear testimony to the arduousness of his unostentatious labours. He had seen him working hard as a labourer to improve the mission premises, from daylight till breakfast. He would then keep

school all day, in the midst of a crowd of children; and be engaged in the evening on translations; or, if it were meeting-night, would first prepare his sermon, and conduct worship, and then, after meeting, go to the translations.

He had often seen Mr. Henderson go to the pulpit when he had so much fever that many would have kept their beds, and had frequently heard him say that he was determined to work as long as he could stand; remarking, that in the school, the ministry, and the translations, there was work enough for three persons, and as he had no help, nothing was done as it ought to be done. It would be enough if he attended to but one of these things.

Mr. Thomas had spoken to Mr. Dyer about him, and had taken out Mr. Hosken, and glad was Mr. Henderson to have his help. But Mr. Hosken did not assist in the school, and it was not long before he left for New York.

After that Mr. Buttfield, a printer, was sent out. The church was led to understand that he would actively assist Mr. Henderson in other work, till the translations were ready for press; but to his, Mr. Thomas's, own knowledge, being there at the time, Mr. B. was backward to do any thing but printing, though at that time there was no printing to do.

About eighteen months before Mr. Thomas wrote, Mr. Kingdon was sent out, but Mr. Henderson and he differed, as Mr. Thomas thought, about church government. Among Mr. Henderson's principles were these, that no Christian ought to bear arms, or take an oath, and the church held that no unbaptised person ought to sit down with them at the Lord's supper.

Mr. Buttfield, in a letter to the P. C. Mag. dated Aug. 2, 1847, in reply to the statement of Mr. Thomas, that he was backward to do anything but print, says, "*This I positively deny.*" Mr. Thomas, however, is supported by Mr. Braddick, whose testimony is already given (pp. 53, 54), so that this declaration of Mr. Buttfield tells more against than for him.

As to Mr. Thomas's remark that he thought Mr. Henderson and Mr. Kingdon differed about communion, Mr. Buttfield says, "I am sorry to see such an expedient resorted to by Mr. Thomas to obtain for Mr. Henderson the peculiar sympathies of your readers. I speak calmly when I say that Mr. Thomas was and is perfectly aware that the matter of church-government, or terms of communion, had nothing to do with their differences whatever" (p. 4). This charge of wilful misrepresentation against Captain Thomas still farther discredits Mr. Buttfield's charges against Mr. Henderson. Mr.

Thomas still says, "That Mr. Henderson could not agree with Mr. Kingdon and Mr. Buttfild about strict communion." (Letter of April 13, 1849.) Mr. Braddick, writing at the time when the new free communion church had just been formed (see above, p. 54), said that he knew it grieved Mr. Henderson very much.

2. *Captain Thomas respecting the charges brought against Mr. Henderson.*

In answer to questions put by members of the Strict Baptist Convention soon after these charges were known, with the request that he would faithfully state what he knew on the points referred to, Captain Thomas said,—

"I have been in Mr. Henderson's family hundreds of times, and often for nights together, and have never seen anything disorderly either among the children or between Mr. and Mrs. Henderson. The eldest daughter is now (1848), I suppose, about fourteen: she is highly respected, and has always been employed in doing good.

"I have visited many parts, but never received kindness from any one, anywhere else, so great as from Mr. and Mrs. Henderson. My greatest grief has always been, that I could not spend more time with them. They seem to be over kind. This is their way towards every one."

On being asked whether, if told that Mr. Henderson's family was so disorderly that it was almost repugnant to a man of moral feeling to be in it, he would believe it, Mr. Thomas replied, "I would not. I have seen one of the greatest merchants in the trade sitting in Mr. Henderson's house many an hour, and this he would not have done if it had been kept in such a state. I should have no hesitation in saying, that I believed such a statement to be a direct untruth. Little children are not generally clothed at Belize as they are in England; many have only a little shirt; but this is not the case with Mr. Henderson's children. When I have seen them, they have always been dressed, only very lightly. They are cleanly also in their appearance.

"I believe that Mr. and Mrs. Henderson, as husband and wife, are most affectionate. From what I have heard of the contents of these letters, I believe that Beelzebub could not bring up more to accuse the children of God of. Mr. Kingdon and Mr. Buttfild may have pried into matters more than I have; but I never could do so with a view to find fault.

"The children are kept under control by both parents. On one occasion I saw the little girl corrected for doing wrong; at other times I have found Mr. and Mrs. Henderson playing with them. When I have been there to breakfast, the children would run to me, and I would kiss them; they would then perhaps sit down and play on the floor. At breakfast they would sit round the table without much annoyance, and would join in singing at family worship, which they did capitally. I have seen nothing in the conduct of either Mr. or Mrs. Henderson towards their children that I would find fault with; towards each other they seem as affectionate as they can be.

"Mr. Henderson has many enemies in Belize, on account of his plain speaking in the pulpit. If I had received such a letter as that of Mr. Kingdon from a Christian brother respecting the greatest enemy I had, I would have put it into the fire, so that it should not have seen daylight any more. Mr. Kingdon may have seen more than I have, but what I have seen I have declared as in the presence of that throne before which I must shortly appear.

"I think the little boy Mr. Kingdon has mentioned cannot have been, at the time when Mr. K. wrote, more than six, or at most more than seven years old. I have seen nothing in the family on which such a report could have been founded. A person might with us good reason look into my house and see my little children playing, and go and give a bad report.

"As to domestic extravagance, I have never seen any at any meal.

"The church consists of persons of good common sense. The deacons and leading men would act, I think, on their own opinion, and would not be led by the will of another in anything which they believed to be in accordance with scripture. It is evident that they are sent to the scriptures, or they would not endure the sufferings they do. They endure them from their own individual convictions of right and wrong. I have talked to many of them on their objection to serve on the militia, and their answers convinced me that they were acting from a sense of duty."

As Mr. Thomas had been so often in Mr. Henderson's family, and had known it as well for years up to the very time when these letters were written, this testimony is most decisive.

3. *Captain Thomas bears the following testimony as to the steps taken by the church when Mr. Henderson's dismissal was known, and also as to the state of the different congregations six months afterwards:—*

"Mr. Henderson [when dismissed] wished to leave, not to go to America, but to return to his native land, which the committee refused, saying that, if he came to England, he should pay his own passage, which the poor man could not do, for he has a large family, and it would be too expensive. But when the church saw that he was going to leave, they unanimously urged him to stay, saying that they would support him if the Society would not. Consequently he stayed, but he did not break up nor divide the church [as the committee had stated in their Report for 1847]. The church separated of itself from Mr. Kingdon, and left the mission premises to him. The church took another place; and whilst I was there last December [1846] Mr. Henderson's place was crowded, inasmuch that they had to open a second place, where Mr. Crowe officiated alternately with Mr. Henderson, while Mr. Kingdon had not above thirty persons, including his and Mr. Buttfild's families."—P. C. Mag. 1847, p. 201.

4. In reference to the "manifest inconsistency" imputed to Mr. Henderson by the committee ("Belize," p. 8), on account of the impression said to be given by Mr. Henderson in America, that the church had cause of complaint against the committee on the oath question, and the impression given by him in England, that in forming their decision, the committee had been influenced by "their views of communion," Capt. Thomas says,—

"Instead of discrepancy, I would say, from what he has told me, that there is truth in both, viz., that the committee did not regard his complaint about oath-taking, and that he could not agree with Mr. Kingdon and Mr. Buttfild about strict communion." "I have no doubt but that strict communion was one of the differences between Mr. Henderson and Mr. Buttfild." "Mr. Henderson re-

peatedly told me, that he had stated this grievance [the oath question] to the committee time after time, desiring of them to take it up, apply to government, or publish it, &c., but they never took notice of it."—April 13, 1849.

#### VI. Mr. Crowe's testimony in reference to the charges made against Mr. Henderson.

In answer to inquiries from the same brethren at the same time, Mr. Crowe said,—

"The deacons and most of the men members of the church are persons of intelligence, accustomed to act on their own judgment and understanding. Some years ago the church might have been easily led, but the teaching they have received, and the circumstances in which they have been since placed, have led them to think and act for themselves, so that they now take an intelligent part in church affairs. The native teachers are all intelligent men.

"I have resided in Mr. Henderson's house for months. I think Mr. Henderson as good a husband and father as any I know. He begins to train his children in their very infancy, so that at the least signal from him they are always accustomed to obey. He is very careful as to their education. His eldest daughter has been continually under his eye. I have seen nothing of an immoral tendency in any of the children. The minds of children in that country are very soon contaminated. Mr. Henderson's children are no doubt liable, like other children, to receive a taint of that kind; but if it exists, I should say that it is one of the sacrifices he has been called upon to make, as a missionary, to have his children exposed to such company.

"I cannot think that the eldest boy, even now [1848, more than two years after Mr. Kingdon's letter was written] is more than eight or nine years old. He is not at all a precocious child, rather the contrary.

"The house which Mr. Buttfield occupied was put in repair before he went, and is one which I should have been proud to live in myself. It is much better than the one I occupied."

#### VII. Testimony of Mr. William Barnes, pastor of the Baptist church, Back-street, Trowbridge, Wiltsire.

Mr. Barnes, in a letter inserted in the P. C. Mag. for 1847, p. 298, writes,—

"Having known Mr. Henderson from the time he left the established church of Scotland to unite himself with Baptists, and having been perfectly familiar with his inner and outer life, I am able to write of him with a confidence which I should hardly feel in writing of any other living minister of Christ. It is now about sixteen years since we went through the Baptismal question together, both of us wishing if possible to avert the conclusion to which we came; and from that hour my friend has laid himself out with rare disinterestedness and devotion for the advancement of the cause of God."

"I have not the slightest hesitation in ascertaining that it is Mr. Henderson's uncompromising adherence to what he believes to be right in the sight of God, which alone has occasioned this combined hostility," from the civil authorities of the settlement and the Baptist missionary committee.

"The opposition of the government is accounted for by his conscientious refusal to take the legal oaths, and his having uniformly declined invitations to the table of the judge and other official persons, from the conviction that it is dangerous to a minister's proper courage and independence to accept them. This conduct is in Belize held to be singular, unwonted, and morose; but by most Christians in England it will be deemed worthy the imitation of missionaries."

"The painful considerations which have influenced the missionary committee [to dissolve their connection with Mr. Henderson] do not, so far as I learn, affect in the slightest degree the integrity, the piety, the zeal, or the usefulness of Mr. Henderson. They relate to differences which have sprung up between him, and brethren Buttfield and Kingdon. Now, these brethren from the very first shewed themselves hostile to Mr. Henderson's plans of proceeding, and in their views of church order, they are wide as the poles asunder. Is it to be wondered at that co-operation was found impracticable, or that Mr. Henderson should inform the committee that either himself or the other missionaries must withdraw from the station? The committee took him at his word, and 'dissolved their connection' with him. He at once [viz. shortly afterwards] resigned all the mission property into the hands of Mr. Kingdon, and went out of his endeared home, without an article of furniture, or one penny of allowance from the Society."

"It was the importunity of the mission church alone which decided him to remain at Belize. As soon as Mr. H. announced to his people his resignation and approaching departure, they were filled with grief and dismay. The deacons subsequently called together the members, and it was unanimously agreed, that the Missionary Society was not God, and that if their beloved pastor would stay among them they would engage to support him; but that if he refused to do so they would nevertheless leave the mission chapel, and constitute themselves an independent church. At the sub-stations the same view of the case was taken. Now let this fact answer all suspicious surmises. Here is a church of more than 130 members, unanimously and cordially pressing their minister of thirteen years' standing to remain among them at their own proper charge, while by continuing in the mission chapel under Mr. Kingdon, they would not only avoid pecuniary responsibility, but enjoy more consideration with the civil authorities. The native teachers, too, without an exception, and at manifest personal risk, declare for Mr. Henderson."

In another letter, written after the nature of the charges made against Mr. Henderson, and the sale of the mission-chapel, were known, Mr. Barnes says,—

"The selling of the mission chapel in such haste, while a large congregation, having a religious, if not a legal claim upon it, is worshipping partly in the open air, is an act of which I suppress the descriptive epithets. . . . I know, beyond all controversy, the holy integrity and devotedness of brother Henderson, and I will take my place by his side, and against his detractors, whoever they be."—P. C. Mag. 1848, p. 178.

#### VIII. Testimony of Mr. Charles H. Hosken, pastor of the Baptist church, Crayford, Kent, and for a short time missionary at Belize.

"Bexley Heath, May 8, 1849.—My dear brother, In reply to your inquiries respecting Mr. Henderson, I feel placed in a somewhat delicate position, and therefore as long as silence appeared a duty, I willingly remained silent. But there is a time to speak, as well as a time to refrain from speaking. I have long holden my peace, as seven years' taciturnity on an exciting, and to me deeply interesting subject, is a sufficient voucher. Beside, I had expected that ere this matters might have been brought to a satisfactory issue without an appeal to me. Moreover, I had hoped to see some reply from brother Henderson to the letter of Mr. Angus. In the absence of that, however, my testimony must stand upon its own merits."

"During my residence in Honduras I had never

any reason to believe Mr. Henderson to be any other than a *holy uncompromising Christian minister*, a *Nehemiah raising his voice against sin*, and endeavouring by example and precept to correct and reform abuses with which he was surrounded. Connected with this, however, was the drawback of a somewhat impetuous temper, especially and chiefly in controversy. Under other circumstances, and in his general demeanour, he was companionable and agreeable.

"On the question of *communion* I found Mr. Henderson had the best of the argument; and as *TRUTH* has ever been, as far as I understand my own mind, my earnest desire, I was compelled to give way; but we differed most seriously upon the point of the admission of members to baptism. This was the great difficulty.

"With respect to Mr. and Mrs. Henderson's *family arrangements*, I never saw the least impropriety. He appeared to me in the light of a pious father training his children in the fear of the Lord, and living with his amiable wife in all good fidelity.

"Of his subsequent life I know comparatively little. We parted affectionately, and kept up an occasional correspondence during the six years of my residence in the United States."

### IX. Testimony of Mr. J. Jefferies, Wesleyan minister, and lately a missionary at Belize.

"Wellington, Somerset, 18th Sept. 1848.—I was privileged the other evening to attend a public meeting, held in the Baptist Chapel, Hemyock, Devon, to hear Mr. F. Crowe's statements respecting the *Baptist mission in Honduras Bay*. The cause Mr. Crowe has come to England to advocate especially claims the sympathy, countenance, and support of the Christian public of Great Britain. Having laboured myself as a Wesleyan missionary in that part of the world, and knowing how the inhabitants are scattered along the coast, north and south, and located upon the banks of the rivers cutting logwood and mahogany, I am fully convinced that the *plan adopted by Mr. Henderson*, first in the work of translation, and secondly in fixing teachers and preachers in various localities and forming stations, is the *best plan he could have adopted*, and of all others the most likely to succeed in benefiting the souls of the people inhabiting that important part of Central America.

"If spiritual light be diffused at all among the poor deluded Spaniards and untaught Indians, it must go out from Honduras Bay."

### X. Testimony of Mr. Frederick E. B. Scott, respecting Mr. Henderson's store.

The remark by Mr. Angus, in December 1847, that he thought Mr. Henderson had a good deal of property, was connected with a reference to his store, as well as to the house in Dean-street already mentioned. Mr. Angus said he knew not how this store was supplied.

Mr. Henderson, referring on July 15, 1848, to this mention of his store, "as if supplied with goods mysteriously," says, "the fact is, the store is a small affair, commencing with the medicines bought from Mr. Kingdon himself, for 12*l.* sterling. I next had a few little articles from New York, purchased with 20*l.* borrowed from a Mr. Coffin there, who knew me in Belize. And, lastly, my wife's family in London advanced me 300*l.*, with which I purchased a few more, and a little furniture."

"Again, Mr. Kingdon, in some of his

statements, insinuates that a large business was done by me [when] in the mission. This never was the case. It was ever small, and went to the Society's funds. Mr. W. H. Coffin was my agent, and through him it may yet be known, almost to a shilling if needful."

Mr. Angus knew that Mr. Henderson had received medicines to the value of 12*l.* from Mr. Kingdon, for this was one of three items on the debtor side, in the settlement of accounts with the committee, which Mr. Angus had signed just before he made the above remark as to Mr. H.'s store.

Respecting the 300*l.* which Mr. Henderson says he received from his London friends, we are favoured with the following decisive testimony from Mr. F. E. B. Scott, Mrs. Henderson's nephew:—

"S, River-terrace, Pentonville, London, 2nd Aug. 1849.—My dear Sir,—Your letter of the 1st instant, to the address of my mother, has, by her, been put into my hands as being properly my affair.

"At the close of the year 1846 (half-a-year after Mr. Henderson left the mission-house) my connection, in pecuniary matters, with Mr. A. Henderson began, by my sending him out goods for the purpose of enabling him to keep a store at Belize.

"At the close of the year 1847, the amount advanced by me to Mr. Henderson was 300*l.* Since that period a reduction has taken place of 75*l.*

"The object of my thus coming forward was to assist my uncle in carrying out his wishes, as conveyed to my mother in a letter, dated 19th October 1846, from which I quote his own words:—

"We have resolved upon adding to our other means of support a small business, hoping, besides meeting the necessities of an increasing family, also to lighten the burden to the dear brethren, who are willing, but whose means, we fear, will hardly permit them to fulfil all they engage to do. We have, therefore, opened a store on the premises, and have already experienced the most encouraging success."

"He then goes on to propose our co-operation with him in carrying out his views, and the result was, that, feeling I should be helping on the Lord's work, however feebly, I sent him out goods for his store—have continued to do so to the present—and shall still do so, so long as I feel that I can do it to the glory of God, and it will contribute to the comfort and happiness of my uncle and his family.

"Any further information I shall be happy to give you.—Yours, very truly,

"FREDERICK E. B. SCOTT."

### XI. Testimony of merchants and others residing at or connected with Belize.

1. When it was known that Mr. Henderson had *quitted the mission-house penniless*, the Society not having given him any part of the sum promised, in addition to his passage money, if he went to America, some kind friends, not connected with his own congregation, went round the town to the houses of merchants and others, asking for contributions to supply his need; and so much sympathy was felt for him that the sum thus raised amounted to 47*l.* sterling.

2. The state of public feeling towards Mr. Henderson in Belize, was also shown by the difference between his congregation and that of Mr. K., as testified by Capt. Thomas.

3. When Mr. Henderson was about to sail for England in 1847, a number of leading merchants and others signed a testimonial expressing their high regard for him in the following terms:—

"To Mr. ALEXANDER HENDERSON, Baptist Minister.

*"Belize, Honduras, April 7, 1847.*

"DEAR SIR,—Having heard that you are about to leave us for a time to visit England, and that reports have been circulated detrimental to your character, we take this method of conveying to you our deep regret that such should be the case, more particularly when we feel assured that you have left nothing undone to make yourself generally useful, and especially amongst those with whom you have been immediately connected.

"We, therefore, trust that, whatever insinuations may have been cast on your character, they will have only that weight with your friends to whom you are about to proceed, which they have had here; and that rather than lessen you in their esteem, they will only tend to prove the stability of your moral character, and to show more plainly that you have not been unworthy of the important trusts for so long a time reposed in you.

"We tender you, with the pleasing hope of your return, our best wishes for a speedy, prosperous, and pleasant voyage,

"And remain your sincere well-wishers."

[This letter, with another to the same effect, were signed by]

W. H. COFFIN, Esq., Magistrate,  
AUSTIN P. COX, Esq.,  
GEORGE NICHOLSON, Esq., Magistrate,  
M. F. STERLING, Esq.,  
ROBERT NICHOLSON, Esq.,  
JOHN UTER, Esq., Magistrate,  
CHRIS. HEMPSTEAD, United States' Consul,  
and others.

4. When Mr. Henderson was in England he had need of an introduction to Earl Grey, the Secretary of State for the Colonies. For this purpose he received testimonials from J. Hodge, Esq., of the firm of Messrs. Hyde, Hodge, and Co.; from G. F. Angas, Esq., of the firm of Messrs. Angas, Bevan, and Co.; and from William Vaughan, Esq., of the firm of Messrs. Vaughan and Sheldon. These were handed in on the 25th July 1847, and led to the annulling of the persecuting Act which had been passed at Belize, respecting preachers of the gospel, and to the sending out of instructions which checked the religious persecution waged against the Baptist church, under the plea of their objecting to take oaths.

#### XII. Testimony of opponents.

1. The committee, Mr. Buttfield, and Mr. Kingdon, all admit that Mr. Henderson has been a very diligent and laborious missionary. The committee do so in their reports (see above, pp. 9-10). Mr. Buttfield, in his letter to the committee of August 6, 1845 (see above, p. 36), says that he does not accuse Mr. Henderson of any want of missionary spirit; and in his letter to the editor of the P. C. Mag. of Aug. 2, "that Mr. Henderson laboured hard." Mr. Kingdon, in his letter of Dec. 18, 1845 (see above p. 44), says, that *the mass of materials* (in

translating) which Mr. Henderson had accumulated was *great*; and these were accumulated in the midst of other engagements.

2. From a letter, written by Mr. Kingdon to Mr. Crowe, before either had heard of the decision of the committee, it appears that the thought of leaving Jamaica for Belize originated with Mr. Kingdon himself; and that he had informed the committee, before he left England, that he must have an entirely distinct station. What Mr. Kingdon says, also, of his having asserted equality with Mr. Henderson, discloses a little of the feeling under which he had acted.

"April 1, 1846.— . . . After residing in Jamaica fourteen years as a missionary, connected with the London Baptist Missionary Society, it was thought desirable by the brethren (on my asking the opinion of some of them as to my coming down hither to help Mr. Henderson in *translating*) to advise the committee to send me hither. To this request, in which I fully concurred, they acceded. But before coming on, we went home for a few months, and arriving here in November, we took up our abode with Mr. and Mrs. Henderson for a fortnight. *Having heard enough of Mr. Henderson's crochets, I had told the committee that, willing as I should be to work with Mr. Henderson in his translations, I must have a preaching station of my own, and I lost no time on my arrival before asking him if there were room here for a second Baptist cause, and he at once assured me that there was. So I opened a room 40 by 42 feet, here, in Front Street, where Mr. Banks lived, and we have now a church of eight members, with a respectable congregation for the time.*

"Mr. Henderson is not at all friendly, *because from the first I gave him to understand that I was officially his equal here.* The serious differences between him and Mr. Battfield are before the committee, and my views of them likewise in favour of the latter. In a packet or so the result will be with us."

3. Both Mr. Buttfield and Mr. Kingdon show that they fully expected Mr. Kingdon to be chosen *pastor* of Mr. Henderson's church. Mr. Buttfield, in his letter of Aug. 2, to the editor of the P. C. Mag., says, that unless Mr. Henderson had spoken against Mr. Kingdon, "the people would never have objected to Mr. Kingdon's becoming the pastor." And Mr. Kingdon, in a letter published in the *Honduras Observer*, says,—

"March 18, 1848. . . . The committee agreed to allow Mr. H. at the rate of 300*l.* sterling a year, till he could leave Belize; to pay the passage of himself and family to the States; and to give him 50*l.* sterling when there. But he resolved to stay here, and carry off the church and the school (which had cost the Society such a large amount of funds), if they would not revoke their decision, and this they determined not to do."

4. There are incidents, which show how difficult it is for members of the committee to act officially on such a question as this, without being influenced by their views of communion.

When Mr. Henderson came to England in 1847, a sub-committee was appointed by the general committee to confer with him. While doing so, a member of that sub-

committee advised him, for his own sake, to avoid certain parties, referring, as Mr. Henderson understood, and as the secretary afterwards admitted, to *strict Baptists*. (See P. C. Mag. 1847, p. 416.)

Another member of the committee, when speaking of Belize in 1848, said, that if the strict Baptists sent out missionaries, as *strict Baptists*, his strong conviction was that they would injure themselves, as well as destroy the front the Baptists had hitherto presented, and would, he feared, *injure the Baptist Missionary Society*.

Very recently, a letter to Dr. Sharp of America has been published (see above, p. 23), signed by the secretary of the B. M. Society, in his *official capacity*, and by several of the *most influential members of the committee of that Society*, in their *official character as secretaries of other Baptist Societies*, recommending free communion, in opposition to certain statements by English Strict Baptists. Mr. Hosken, referring to this fact, remarks that, their "conduct is out of joint with their own professions;" that they have always said, "as to open communion or strict communion, in our official capacity we are determined to know nothing—we hold them in abeyance;" but that "here is official character and influence brought into requisition for purposes the most partial and one-sided." "I would still," says Mr. Hosken, "desire to award them the meed of sincerity. *The inward bias of the mind is often unperceived, till developed by circumstances it becomes apparent.*" P. C. Mag., 1849, p. 251.

Other circumstances might be mentioned; but these, coupled with the fact that the contents of the above letters were made known, in consequence of the recommendation of Mr. Henderson by *Strict Baptists* to sympathy and support, are sufficient to shew that the views and wishes of some of the leading members of the committee *may have influenced, and may still influence* their judgment and conduct on this subject, to an extent of which they themselves may not be aware.

### XIII. Testimony from relative success.

"Ye are our epistle," said Paul to those whom God had called by his ministry, "known and read of all men;" "*the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God.*" 2 Cor. iii. 2, 3. "The seal of my apostleship are ye in the Lord." 1 Cor. ix. 2. Such seal and testimony has been given to the labours of Mr. Henderson. While the committee pronounced his removal to be the only step that could ensure the "*successful cultivation*" of that field (Lett. of Sec. above, p. 47), God has been

blessing him and his fellow-labourers even more than before; and the contrast between that success and the results which attended the transfer of the station to Mr. Kingdon and Mr. Buttfield, is very strong.

When the committee dismissed Mr. Henderson in 1846, his church consisted of 130 members. (B. M. S. Report, 1846, p. 44.) In April of that year, Mr. Kingdon's church had eight members, (see his letter, p. 61) including four from the two mission families, and two excluded members from Mr. H.'s church. (Letter of Mr. H. to Mr. Green above, p. 7.) In 1847 the church under Mr. Henderson's care, increased from 138 to 151 members, and a new church of thirteen members was formed at Tilletton, which at the end of the year had seventeen members.

In 1848, Mr. Henderson's church increased from 151 to 165, and the church at Tilletton from seventeen to thirty-three. At the two places there were baptized fifty-one persons. "*A greater increase.*" says Mr. Henderson, "*than in any year preceding since the mission was commenced.*"—(Report of S. B. Convention, 1849, pp. 9-10.) This year, 1849, *two new stations* have been commenced, one among the Karifs, at *Southern Stann Creek*, and another on the island of Ruatan. A piece of ground has also been given at Belize by Mr. Tillett, for the erection of a new place of worship.

At the close of 1846, Mr. Kingdon's congregation according to Captain Thomas, was about thirty persons, including the families of the missionaries (see above, p. 58, s. 3). In Dec. 1847, Mr. J. P. Buttfield left Belize, and returned to England. On March 13, 1848, Mr. Kingdon's church was *dissolved*, (P. C. Mag., 1848, pp. 84, 225). and soon after the premises were sold. What Mr. Kingdon's congregation was, during the last few months of his ministry, is attested by the following extract from a note by Mr. Albert Buttfield, a brother of the missionary, to Mr. Henderson.

"Belize, British Honduras, 20th Oct. 1848.—My dear Sir,— . . . I beg leave to state that I was a regular attendant at the Baptist mission chapel to its close, and can conscientiously state, and that without fear of contradiction, that from the period of my brother's leaving the settlement, in December, the average attendance at service *never exceeded twenty.*—I am, dear sir, yours, in haste,  
"ALBERT BUTTFIELD."

In July 1848, Mr. Kingdon was stated to have removed to the *Rio Hondo*, about thirty miles off Belize, at the northern limits of British Honduras, to a new settlement, consisting of 400 or 500 refugees, chiefly Spaniards, (P. C. Mag., 1848, p. 316.) In August of that year he was again at Belize, having removed all his effects, and abandoned the settlement, which was breaking up, the water being unwholesome.—(Ib., p. 351)

At the beginning of the present year he visited Bacalar, a town in Yucatan, to the north of Honduras, but was alarmed by reports of an expected attack by the Spaniards, and returned to Belize, where he remained,

when he wrote to the committee on May 9th 1849.—(P. C. Mag. 1849, p. 161; Missionary Herald, for August, in B. Mag., p. 530.) His almost only occupation, we believe, has been translating.

#### V.—MR. HENDERSON'S EXPLANATION OF THE FACTS LEADING TO HIS DISMISSAL, AND REPLY TO CHARGES.

I. On April 27, 1846, fourteen days after Mr. Henderson's dismissal was known in Belize, Mr. Henderson wrote to Mr. Samuel Green, an active member of the missionary committee, and then pastor of the church in Lion-street, Walworth. Mr. Henderson supposed him to be a strict Baptist (Letter of 15th July 1848), and laid before him the facts of the case, with a particular view to their connection with communion. The italics are ours. He said,—

"Belize, Honduras, 27th April 1846.—My dear brother, the altered relationship in which I now stand to the Baptist Missionary Society (of which, as a member of committee, I shall conclude that you are apprised) renders it unsuitable that I should maintain any further correspondence with the secretary on the subject of our separation. But, *there being circumstances in that separation which, if known to friends at home (however they may affect me), may be of considerable importance in the future transactions of the committee* [I write to inform you of them]: I refer to the question of open communion principles—how far they have operated to cause the present rupture? I shall therefore state to you a few facts bearing on that subject, and I trust I shall not be looked upon as destitute of the charity which is not easily provoked, when I say that *my communications with home have not been satisfactory on that point*. But to facts: The church formed by the Baptist missionary in Belize was formed at the first on strict or primitive communion principles. After a visit to the States, when serious doubts began to be entertained of the missionary's consistency, open communion principles began to be acted upon. On my arrival in Belize, I found the church in that state; most of the members disapproving, some indifferent, and a general want of understanding of the difference. The chief reason they had to give [was], Mr. Bourne said it was so done in America. I found many of whose piety I had doubts—indeed, so many, that I concluded it to be my duty to begin afresh, not with a view to alter the discipline, but to rid us of improper or unconverted members. I resigned my connection with the church, and received persons one by one on a profession of repentance towards God and faith in our Lord Jesus Christ. No form of discipline or articles of belief were ever prepared, our reference on every occasion being to the word of God direct; and this method, so far as the happiness of the church is concerned, I have no hesitation in saying has been most satisfactory.

"*The only particulars in which we differ from the bulk of strict communion churches in England are two that I know of.*" [Here follow the paragraphs inserted above, p. 7, which the reader is requested to be so kind as to refer to, reading 'church meetings' for 'church' in the first (6 lines from below), and adding at its close 'having experienced no inconvenience therefrom;' in the second (6 lines from above), for 'the first breach upon,' &c. read 'the very first.' We regret that these omissions, though not material to the sense, should have escaped notice, notwithstanding our habitual care. Mr. Henderson, after stating that the point to which he wished to draw attention

was, that his differences, both with Mr. Buttfield and Mr. Kingdon, had originated in communion, and that Mr. Angus's letter to Mr. Kingdon, on his assuming the charge after Mr. Henderson, seemed to him 'to contain ominous sentiments relative to this question also,' says—]

"You may peruse it, I suppose. My view of the question apart from communion altogether [is this],—I look upon [it] as a question of authority and rule, whether they belong to the church collectively, or to the minister? In the open the preacher is *magister*, in the strict the preacher is minister.

"I cannot, my dear brother, suppose the matters which have been laid before the committee, which have issued in my separation, have by yourself been treated with indifference. In the view of my proposal to retire from the mission on the account of Mr. Buttfield and Mr. Kingdon being accepted by the committee, I proposed going to the United States; for which a satisfactory provision was made by the committee. Now that the attachment of the church, with the prospect of still prosecuting my labours in translation, have induced me to remain in Belize, the case alters relative to funds, &c. I find Mr. Buttfield and Mr. Kingdon the same difficult persons to deal with on this matter as they always have been in the other matters relating to the Society; although, in one sense, I ought not to complain, because I am thereby recovering, with inconceivable rapidity, the reputation they have long been labouring, with a misguided zeal, to tarnish.

"Belize is now fully satisfied who the oppressors are, the tyrants, and other *et ceteras*, of which I have been accused, the mud-pool of which is so filthy that I turn from it to state a few facts that have taken place preparatory to my quitting the mission premises.

"I point you and others who wish to arrive at the truth in this very simple case to the fact of the church, consisting of 130 members, intelligent members too, who, in the face of all that has occurred, abide by me. If my preaching was improper, why do they not choose other [preaching]? If the church-discipline be wrong, why not choose a right? If I have been tyrannical, why, when freed, do they cling to me still? If I am unfit for missionary undertakings, why have they not discovered it before? If my preaching be not approved of heaven, how is it that the members multiply? There have been two baptisms, even since Mr. Kingdon's arrival, [of] six and four. They [the church] are united, though persevering attempts to divide them have been made. They are loving amongst themselves, and a goodly number [are] consistent professors in no ordinary degree. In these, and many other ways, the adherence of the church to me might be made to show that misrepresentations are rife.

"But it will be said, the public mind is prejudiced against me. Who says so? In no other way, I believe [is it prejudiced], than it always is against a st ady enforcement of holy and just principles. How is it that this same public, last week, when it came abroad how I was treated by Mr. Kingdon, volunteered a subscription, and proposed building me a place of worship, rather than I should leave the place? I am assured of the kindness of the Belize public, as I am distracted with the rudeness and severity of Mr. Kingdon and Mr. Buttfield."

The remainder of this letter will be given in connection with subsequent events. Mr. Green, in replying to it, said,

"Your letter, my dear sir, of the 27th, relates to another matter, concerning which I would fain say nothing, or next to nothing. We have not had a committee meeting for the last two or three weeks. On Thursday next, I suppose, the whole affair will be before us, and, in conjunction with my brethren, I shall have to judge upon it then. In the meantime, however, let me say, I concurred in the arrangement which, as we hoped, would have enabled you conveniently to withdraw to the United States. We were anxious to avoid pronouncing a judgment in the case. Your suggestion of removal to America happily enabled us to avoid doing this"—(Mr. Henderson's Letter, July 15, 1848.)

Mr. Henderson's letter was evidently received, therefore, just before some new decision respecting Belize, which, no doubt, was on the question whether the request of the church, in their letter of 21st April 1846, for the continued use of the mission and school-houses (see above, p. 54), should be agreed to.

Mr. Henderson, in a letter dated March 9, 1848, published in the P. C. Mag. for 1848, p. 174, said in reference to his letter to Mr. Green, of April 27, 1846, that he wrote "inquiring whether or not" the question of communion "had to do with the committee's so ready acceptance of his resignation." Mr. Green, on reading this statement in the P. C. Mag., wrote a note to the editor, in which he said,—

"Walworth, May 31, 1848.—Dear Sir, . . . Mr. Henderson writes these words, and puts his name to them. His only letter to me on the subject of his resignation, or the committee's acceptance of that resignation, is dated 'Belize, 27th April 1846,' and it does not contain even the shadow of a shade of an inquiry such as Mr. Henderson states he made to me. Of course this is nothing more than a *lapsus*, or a mistake, on Mr. Henderson's part; only, if he should have made other such mistakes."

When the editor saw Mr. H.'s letter of April 27, 1846, he expressed his surprise at the statement made in Mr. Green's note; but Mr. Green said that he should not hesitate still to assert what he had said in that note. Remarkable as some other statements which have been made on the subject of communion are, this is more so than all. Mr. H. suggested the question, "How far open communion principles have operated to cause the present rupture" *between him and the committee*; said that it might be "of considerable importance in the future transactions of the committee;" and that a letter by the secretary to Mr. Kingdon, respecting that rupture, seemed to "contain ominous sentiments relative to this question." Yet Mr. Green could not see "even the shadow of a shade of an inquiry" whether "open communion had to do with the committee's so ready acceptance of Mr. Henderson's resignation." This is astonishing, indeed!

II. On March 9, 1848, Mr. Henderson wrote an account of the events which led to his separation from the Baptist Missionary Society for insertion in the P. C. Magazine. Although it is long, it is so important, and so often referred to in "Belize," that we insert it almost entire; with the addition of headings and italics to make reference to it more easy.

"Belize, Honduras, March 9, 1848.

"MY DEAR BROTHER,—Constrained by a sense of duty which I feel I owe, both to dear friends who have begun to take an interest in this mission, and to my own character as a servant of Christ and a man, I now sit down to give you some particulars *relative to my separation* from the Baptist Missionary Society, London.

1. *State of the mission.*—"When I arrived in Belize, fourteen years ago, as I have stated elsewhere, I found the mission interest a wreck through the conduct of the missionary; again I have seen it a wreck, through the same cause, the present agent being unable to secure a congregation of *twenty persons on the sabbath*. But the object of missions is by no means a failure. Our difficulty is to find accommodation, and so late as last Lord's-day (the 5th of March) it was my pleasing duty to immerse six individuals on a profession of their faith in the divine Redeemer, some of whom gave particularly cheering evidence that the Lord is indeed in the midst of us.

2. *The field for missionary labour ample.*—"It is painful to my mind to recur to the circumstances which have resulted in the return of two missionary brethren that had come to occupy a field, *ample as it is new*, for the dissemination of saving truth; and the removal of the society's agency just as the destitute tribes had learned that their languages had begun to become the vehicle of divine truth to their minds. I regret to be left alone in translation work, as I was the first to begin it. How long shall the corruptions of man be permitted to stand in the way of the progress of the gospel amongst the heathen? But to the facts relating to my separation from the Baptist Missionary Society.

3. *Reason for asking help.*—"When I requested aid from the mission committee, it was with no desire on my part to spare myself, nor from any failure of my ability in any way to prosecute the mission work; but solely to sustain and extend the work then in progress.

4. *Stations, schools, and state of translations when Mr. Buttfield arrived.*—"This work, at the time of the arrival of J. P. Buttfield, missionary printer, consisted of *one station* at Belize, *two stations* on the Belize river, and *one* in progress of



formation on the coast to the southward; so that one missionary had ample employment in attending to the church at Belize, and visiting the out-stations.

"A boys' school, on the British system in Belize, and an infant school to superintend, with a *training establishment*, consisting of such individuals belonging to the church as were desirous of becoming useful as *native teachers*, three in number, although they had previously exceeded that number—this department would have furnished sufficient employment for a second person to labour at.

"Several languages of the native tribes were in progress of acquisition; indeed, every word we could hear, and every opportunity that came in our way, were seized to acquire a knowledge of the Indian languages. At the time of the printer's arrival, the Gospel by Matthew, in the Karif, and the Gospel by Luke, in the Mosquito, had been translated, with other works in a state of forwardness, but all demanding, at least, the exclusive time and attention of one individual.

"From this description of the condition of mission operations at the station, it will be apparent that there was a *threefold* department of labour, and enough in each to employ one individual at least, until the enlargement of the operations required more.

5. *Mr. Buttfield objects to join the strict church.*—"Pleased as we all were at seeing a young brother amongst us, come professedly to help, to the help of the Lord; one week was scarcely allowed to elapse after his arrival, before a root of bitterness sprang up between us; and what, do you inquire, was this first obstacle to harmonious co-operation? What, but communion; Mr. Buttfield distinctly stating that he could not consent to become a member of the church, since he understood the mission church to be of strict communion practice. This being the first time I had met with an open-communionist who carried his sentiments so far as to refuse to join himself in membership with a strict church, I informed him that I, with the church, must advise on the case. The conclusion of the church on the case of Mr. Buttfield was, that he could not be admitted as a transient member to the table of the Lord, when he was a permanent resident in the place.

6. *Deputations to Mr. and Mrs. Buttfield from the church.*—"After waiting upwards of six months without an application for membership, the church appointed a deputation of brethren to wait upon Mr. Buttfield, and of sisters to wait upon Mrs. Buttfield, to inquire their reasons. One reason given by Mr. Buttfield was, 'that before quitting England, he had been cautioned not to take such a step hastily, because of evil conse-

quences which had ensued in other cases where differences of opinion existed relative to church government, as was the case between him and the pastor.'—(Church-book, July 25, 1845.)

"Another reason given, also taken from the same record [the Church-book], was this, 'That on account of the cruel and abusive treatment of the pastor towards them since their arrival in this country, they could not join the church, until they received an answer to letters sent to England, especially to the church at Bozmoor, of which they had been members, or until the other missionary, Mr. Kingdon, arrived.' 'As to cruelty and abuse, the only way in which the pastor confessed himself guilty, was in reproaching Mr. Buttfield with neglecting the interests of the Society, by abstaining from the proper labour of the station, in which Mr. Buttfield had at last consented to take a more liberal share henceforward.' This is followed by a minute statement of the employment of the hours of the day, consisting of translations, day school, evening class, and evening meeting worship, church meeting, or translations again.

7. *Mr. Buttfield depends for guidance as to communion on friends in England.*—

"From the foregoing statements, dear brother, you will perceive that the uniting with the church was to be in concert with friends in England, and even with the coming missionary, whose sentiments on communion, I have since learned, were known to Mr. Buttfield before his arrival [this Mr. B. denies], although to myself they were unknown until he very pertinaciously laid them before me, as if I had been an utter stranger to such opinions, or to prepare me for what was to follow.

8. *The communion question.—Mr. Kingdon and the committee.*—"To continue, and show how far this question of communion was agitated, I beg to state that Mr. Kingdon, besides declaring for open communion, as being his own practice, intimated that he had full consent from Mr. Angus to constitute a second church on such principles in Belize. His significant reference to Mr. Angus and open communion, induced me to make reference to the subject in my correspondence with the secretary at the time; when I ask, if it be a crime in their eyes for me to be a Strict Baptist? And lastly, being suspicious that this very question had to do with the committee's so ready acceptance of my resignation, I wrote to the pastor of the church at Walworth, knowing it to be a strict church, inquiring whether or not this was the case, and received from Mr. Green a reply in the negative; this damped me, but did not satisfy, and at my meeting with the committee in 1847, at Moorgate-

street, *I distinctly told them, that, but for the question of communion, my separation from the Missionary Society could not have taken place.* Although I am quite satisfied now that I am separated, I repeat what I stated to the committee, that my separation from them could not have taken place, but for the question of communion. This I found to be a *vital question* with the Mission, for *should I have been willing to leave the matter in abeyance, the brethren [would have] made it a bugbear and bone of contention, to the interruption of the business of the Mission station.*

"When Mr. Kingdon arrived, he was allowed to sit down at the table of the Lord, being regarded as a transient member about to become pastor of another church, and it was hoped, in concord too, not in hostility.

9. *The new Church.*—"Whether he ever has formed a church in Belize the 'First Baptist Church' *never was informed*, beyond what was learned from placards in the street of Belize, announcing sermons and such like.

10. *First unfavourable report of Mr. Buttfield.*—"It was on the 19th of July, 1845, six months after his arrival, that I felt it to be my duty to report to the secretary of the Society, that Mr. Buttfield was a person *destitute of the missionary spirit*, that he *appeared to have engaged in it from wrong motives*, and that his removal would be no loss to the mission, seeing he was *no assistance to me in the work.* At the same time I handed a copy of that part of my letter, which related to himself, to Mr. Buttfield. I had repeatedly pointed out to him the position and requirements of the mission station, *cautiously avoiding anything like superiority in my intercourse with him, and not for once laying on him a command.* If my exhortations as an *elder brother* were in his estimation *severe*, I can testify that they were ever restricted to a scrupulous regard to that equality, which, as brethren and Baptists, we cherish in the denomination.

"Mr. Buttfield, as a young man, had *had little experience in preaching, and little was he disposed to increase it*; in Belize, often in private, and even in the pulpit, declaring that he had *come out to print, and any other work he was unwilling to attend to.*

11. *Mr. Buttfield requested to take the school.*—"I felt most anxious, now that a printer had been sent out, to devote *more of my time to translating*, particularly to revise what had been done, with a view to *printing it.* Accordingly, I pointed out to Mr. Buttfield how much it would promote the work of the station, if he could relieve me for a season from *the day school*; again I was met by the objection that he had come out to print; however, he was induced to attend

it and help me, but a discovery was made that *seemed greatly to offend Mr. Buttfield*; it was the fact that he was *deficient in information and experience to undertake the school.* Many of the children showed a *better copy* than he could, their sums in arithmetic he *could not check*, and as for *grammar and geography* classes, he took care to stand at a distance from them. Perceiving this, I tried to treat it lightly, telling him that he might prepare himself, and that I should be most happy to render him all the assistance in my power, so that he had only to point out any difficulty to me in the course of his studies, and I would explain it to him. What was his reply to my propositions? 'That then I should say that I had taught him.' And *nothing would induce him to make an effort to acquire fitness for discharging the duties of the school.*

"Being most anxious to be at the translations, I resolved to give up the school, nevertheless, into his hands; hoping that rather than expose himself to the scholars, he would apply himself out of school hours, I, in the mean time, engaging to be ready to help with the more advanced in the school.

"This lasted for *nearly three months*, say two at least, until all those *farther advanced than himself had left school.* I resumed my charge, and to printing went Mr. Buttfield; this took place prior to my letter of the 19th of July to Mr. Angus.

12. *Printing of the Newspaper.*—"But printing work was yet in an unprepared state, I therefore looked out for other work, so as to make his labour *produce something towards his salary*; here I was met by the objection that he had come out to *superintend printing, and not to do it himself*; accordingly, when a newspaper was printed, a journeyman was hired to perform the work, and at the end of the first half year, I was glad to rid myself of the printing of the paper, which was engaged for 100*l.* sterling per annum. It was from these circumstances, that I felt justified in reporting to the committee:—Had he engaged in the mission work from wrong motives?

13. *Course pursued by Mr. Buttfield after seeing Mr. Henderson's unfavourable report of him, of July 19, 1845, to the committee.*—"No sooner had I shown him the notice given of him to the committee, than it would appear he resolved to *damage me in their estimation, running, as it were, neck or nought a race who should be removed.* I marked his doings amongst the members, to whom he made *long and grievous complaints of myself and Mrs. Henderson.* The members come to me; again and again I accompany them to the dwelling of Mr. Buttfield, ask him to state his case before them, and as often leave them *entreat-*

ing Mr. Buttfield to refrain from such misrepresentations, insisting upon his owning himself to be the detractor; I offer myself to any member of the church who may feel offended with my conduct towards him, to bring the matter before the church; but none regarded the case as blameable on my part, and he not being a member, they (the brethren) had no control over him. They settle down under the conviction that Mr. Buttfield was not acting right, but must be dealt with from home.

14. *Result of Mr. Angus's letters of Sept. 10, 1845.*—"In the mean time answers from Mr. Angus arrive, requesting me to make up all differences with Mr. Buttfield. Mr. Buttfield shows me terms of agreement written out, apparently instructed by the Society; very humble confessions certainly were made, and on my part, I was required to acknowledge that I had sent home false statements concerning him; to this I demurred, telling him that all that was past I was prepared to pass by, and even more, with this simple condition, that he would cease such agitation, and proceed at once to the work of the mission.

15. *Arrival of Mr. Angus's letter, written at the end of September, with copy of Mr. Buttfield's to the committee, of August 6, 1845.*—"My next reply from the committee, was accompanied with a copy of a letter by Mr. Buttfield, preferring various grave charges against me, drawn up with the most astonishing distortions of facts that I could imagine: this I replied to, contradicting some, and correcting and explaining others; not a little surprised to find a mission committee giving heed to, and treating such things in the manner they did, with no apology for occupying my precious time with such trifles, I did expect more consideration from the Society, and did not fail to express to Mr. Angus, at this stage of the business, my indignation at the hindrance to the mission work, and their apparent indifference to its interest.

16. *Course adopted by Mr. Kingdon on his arrival.*—"But the arrival of an elderly missionary from Jamaica was supposed by the brethren and myself to be full of promise. How miserably disappointed were we! The first interview he had with Mr. Buttfield appears to have decided their course of action. On consulting with him on the division of the labour of the station, he was offered the pastorate of the church; he declined this, having resolved to form another on his own principles in the town; the translations, he allowed, could only be brought to a fit state for printing by myself, who had already devoted so much attention to them. The school was now referred to; but that, he would have nothing to do with,

farther than visit it occasionally, by way of superintendence. I pointed out to him how desirable it was for me to be relieved of it, and how beneficial it had been to our interests in the place; for, besides teaching the young on our own principles, it was an excellent opportunity for training persons efficiently, to be sent forth as native teachers. I then concluded by begging him, for Jesus' sake, to take it only for six months, after which I hoped to be able to make arrangements for its being carried on without him, as one of the young men manifested considerable fitness for the charge. To this he replied that he came out as a minister, and would keep school for no man. I told him he was right, for neither would I; but, for the Lord's sake, I had done it, and would again, and more.

17. *New Congregation and Church.*—"I saw on the second Sabbath after his arrival, another congregation formed in another part of the town, without consulting with the church or any of the tried friends of the cause; a few disaffected were made confidants, harsh language began to be used, my proceedings were commented upon with great severity, and a hostile party finally set up, in which several persons excluded by us stood as members.

18. *Injury to mission work.*—"At the same time, the newly arrived missionaries were, by their contentions, drawing me off from the true concerns of the station.

19. *Oath question and neglect on the part of the committee.*—"The civil authorities of Honduras were becoming more determined on the subject of oaths. For eight long years, the brethren had been suffering, unheeded by the committee, fines and imprisonments, enabling me to say with truth—"I was in prison, and ye visited me not."

20. *Mr. B. and Mr. K. side with the persecutors.*—"After many years' exemption from jury duty, the pastor and teachers were then all required to serve at the courts. Special legislation, with a view to greater severity, was talked of, and the missionaries were the first to taunt us with the intelligence; indeed, on all occasions they ranked on the side of the heartless persecutors against the brethren. In the midst of it, and for anything I know, the very day of imprisonment, the Colonial Judge, Attorney-General, and others, were invited to a dinner in the mission-house.

Mr. H. requests the removal of Mr. Buttfield, Dec. 18, 1845.—"Such, dear brother, were some of the circumstances of my situation; when I wrote to the committee of the Baptist Missionary Society, submitting to them the necessity of removing at least Mr. Buttfield, and requesting their support under the accumulating difficulties

of the station. Strong measures were being used against me by the authorities, and strong indications had been given by the committee of favouritism, and these things did draw forth strong language to the committee from me, every word of which I am willing should be published to the world, conditionally, that the facts which gave rise to them be also published. Not believing them on either side to be required, I do not therefore desire it. What I consider among other things unfair towards me is this, that when conduct on the part of the committee justly provoking, drew forth language severe, my whole character is sought to be judged of by these expressions.

22. *The confidence which had been reposed in Mr. H.*—"Be it remembered I had no salary [to call my own]. I was no paid agent, saving from the Society's funds; but a brother carrying out the holy purposes of brethren. I therefore felt I might even blame, seeing I had better knowledge than they at home had of the circumstances and interests of the station. I did say amongst other things, 'that if they could countenance such doings as I had reported of the brethren with whom I was called to labour, the committee required reformation, that I would flee from them as from a pestilence, and that any compromise would be regarded by me as an insult.'

23. *Mr. Henderson's reasons for tendering his resignation, if not supported.*—"I regarded their conduct [that of Mr. K. and Mr. B.] in no other light than that of treachery to the Society, and I foresaw that nothing short of treachery to the Society would be my conduct, if I silently consented to co-operate with men whose conduct was opposed to all the views of a missionary's duty, as held by beloved brethren at home. I preferred to tender my resignation—to give up the work I held so dear, having long laboured to bring it to its then prosperous condition, for I could not bear the thought of aiding its destruction. I preferred becoming a stranger again in a strange land, to begin in a new connection, after having spent twelve of the best years of my life amongst a people who were, I may say without vanity, greatly attached to myself and the cause I had espoused.

24. *Mr. Henderson's decision to stay, at the request of the Church, followed by attacks on his character by the committee.*—"I could not foresee that these people would, out of the sincerity of their hearts, stand up as one man, to provide for my support, although of late years the amount raised has, as you will see in my statement, ranged not far short of 200*l.* sterling per annum. I knew not this beforehand; but when they did so, the prospect of continuing

my cherished labour amongst a people that I had now additional reason for being fond of determined me to remain; and this, appears to have determined the committee of the Baptist Missionary Society, like their agent, Mr. Buttfield, to commence a series of heartless assaults upon my character and usefulness as an individual; so that had the term cruelty not been so abused against me on the part of their agent, I would have said both cruel and unjust, as it is mean, unchristian, and destructive (to themselves), and tending to blast my reputation for ever.

25. *Reply to statements respecting money collected for a new chapel, when needed.*—"I shall conclude this letter by a few remarks on the interview which yourself and brother Crowe have had with Mr. Angus."—See P. C. Mag. 1847, p. 413.

"I begin with money. Mr. Angus states that all the funds collected for building purposes, amounting to upwards of 50*l.*, were in my hand. This is incorrect in a twofold manner; for, first of all, the money is stated in my account to the Society (from which I gather Mr. Angus takes the amount) in currency money, that is, 12*s.* to the pound, consequently 30*l.* sterling. Again, as to the object of this fund, it is a special and not a general building fund; specially for a new chapel at a future period, to prevent the Society being required to build a second time a place of worship for the church.

26. *The committee refuse the use of the meeting house at Freetown, built entirely by the church.*—"The church, the fiftieth year of the Society, contributed funds and built a house for schools and meetings for prayer, &c., at Freetown, on the Baptist burial ground; to neither of which, I mean the fencing of that ground, nor the erection of this 'prayers' house,' as it is styled by the friends, was one penny of the Society's funds applied; and yet, though applied for by the church and by myself, the committee hold them, the house unoccupied, whilst meetings are held by the side of it.

27. *Answer to charge of quarrelling.*—"Again, Mr. Angus says I quarrelled with three missionaries—Messrs. Hosken, Buttfield, and Kingdon. From whom did Mr. Angus learn this?—not from Mr. Hosken, I am sure, and never from me. Ask dear brother Hosken, he is near you. I deny it. I have every reason to love and esteem brother Hosken. The only colour or pretext for such a report that I know of, was the fact, that that dear brother and I had some discussion on the subject of communion; then we partially differed, now, I believe, agree. The others (Mr. Buttfield and Mr. Kingdon) have succeeded in persuading the committee that the quarrel was on my part. I believe very few besides in

Belize [think so], none that I know of, but all [that the quarrel was] on the other side."

28. Another paragraph in this letter relates to the faithful expenditure of mission funds, and to the sums received for the sale of property. It is given at p. 25, where these subjects are fully considered. The amount stated in it to have been realized by the sale of property is 1,445*l.*, but Mr. Henderson afterwards mentions two other items, raising it to from 1,650*l.* to 1,700*l.* In a letter dated October 24th, 1848, he says, "There is another item which, whilst it goes to *increase the aggregate amount of expenditure of the Honduras mission*, has not yet appeared in my statement. I mean the *printing press*, which has been sold for 800 dollars, or 160*l.* sterling. Likewise, *household furniture left by me in the mission house* was sold by Mr. Kingdon for I know not what amount, perhaps from 50*l.* to 100*l.*"

29. Mr. Henderson, at the close of another letter, dated April 8, 1848, in continuation of the narrative contained in the above, says—

"Thus, dear brother, I trust you will see that however I may, and I do, regret the unhappy differences which have occurred between myself and the brethren, there was *no alternative for me but to leave the station, or for the committee to interpose.*

30. "*As to the state of feeling subsisting during the period before the receipt of the committee's letter, I found it impossible to keep up any friendly intercourse with the missionaries.* Mr. Buttfield told us in the presence of Mr. B. (probably Mr. Braddick) that he hoped he should *never see us within his house.* To that of Mr. Kingdon we were *never invited*, and after the manner in which he and Mrs. Kingdon had quitted the mission-house, you will allow that an *invitation was required ere we could with propriety enter it*, though this did not hinder me from going on matters relating to the mission as often as I needed.

"It was on a week-day evening, that, while I was preaching from 1 John ii. 3, the subject gave such offence to Mr. and Mrs. Kingdon, who were present, that they hastened up stairs without speaking a word to me, remained in their room for the remainder of the evening, and quitted the house entirely early next morning without seeing me.

"At one time my preaching was considered so personal by Mr. Buttfield that *for weeks together he did not attend any means, not even on the Lord's day.* I remember three successive Sabbaths when this was the case. *Of the preaching stations entrusted to him*, one he abandoned, the other he removed nearer his home, and did both without giving notice to me. *I heard no*

*remarks from the brethren of want of ability, but all admitted want of perseverance.* The very Sabbath school that I gave up to him *dwindled away to very little under his care*, and when he had been three Sabbaths absent from worship, I thought it time to inform him that I would relieve him of the charge.

"That my *preaching* at this time was affected by the great disappointment the church had met with in the conduct of Mr. Buttfield, I would not deny; but that I ever, for the sake of reproving him, made use of a public discourse for that purpose, I do not allow. Frequently have I learned for the first time that my preaching had been offensive, when I saw Mr. Buttfield at the dinner-table, pouting like a child, and abstaining from food.

"Often have I entreated him to apply diligently to the business of the station, assuring him that in such a case he would escape all these unpleasantnesses. But in vain were all my efforts."

"I am now abundantly tired of this, as I suspect you must be also, and trust that enough has been said. I would wish never again to repeat it, and would willingly have left all to sink into oblivion with my departure from the mission. But as it appears friends at home ask particulars, it is to gratify them I write."—Letter of April 8, 1848.

III. When Mr. Henderson received intelligence, in Feb. 1848, of the fearful charges made against him in the letters of Mr. Buttfield and Mr. Kingdon, and which were then being put into circulation by the committee, he wrote thus to his beloved friend, Mr. Barnes, of Trowbridge:—

"I have just received magazines, Dec. and Jan., with letters from brother Crowe and Mr. Norton. Their contents, I confess, distress me a good deal. . . . Divine grace enabling me, I have no doubt of living down all the calumny. The church, poor things, are attempting to prepare a document to contradict the foul insinuations; . . . but know not well how to go about it; for what can be said to such things, except to deny them? and the wonder to me from the beginning is, that *ever the committee entertained the letters of Messrs. Buttfield and Kingdon*, and somewhat of the same feeling has been again awakened in my bosom, at seeing friends still betrayed by them into mistrust. I tell you, my dear Barnes, *if brethren expect to find out anything in my conduct to tally with the evil surmings of these parties, they will require to turn night into day, and distort facts into falsehoods.* Can a whole church of 100 members, with the facts of my character before their eyes for twelve long years be deceived? *The idea of it is preposterous. I have acted from principles drawn from the sacred*

record of truth and holiness. . . . I shall outlive all, dear brother, but, oh, do pray for me."

# VI.—EVENTS WHICH HAVE OCCURRED SINCE MR. HENDERSON'S SEPARATION FROM THE SOCIETY.

1846, April 13.—Mr. Henderson received Mr. Angus's letter of Feb. 16, informing him that his connection with the Society would cease from the time of its arrival; that he was to give up the property to Mr. Kingdon, and that Mr. Kingdon would provide for his support till a vessel could be obtained for America. (See above, p. 47.) Mr. Henderson says, "The circumstances of the period when Mr. Kingdon received full authority over me from the committee proved such trials, that I now rank them at the head of my severest since I knew a Saviour's grace. From April 13, 1846, to July 1847, when a settlement of accounts was effected, did I writhe under them, suffering an agony of mind that well nigh distracted me. For a few minutes on one occasion this was actually the case, which drew forth from my tormentors (will it be believed) a burst of laughter. Who can stand against envy?"—Letter of April 8, 1848.

Mr. Henderson, by being dismissed immediately on the receipt of this letter, was deprived of the means of paying the debts he owed, and which the Society was bound to enable him to pay; while the committee, by giving Mr. Kingdon the sole power of drawing money, together with an absolute power of claiming "all property belonging to the Society" (see above, p. 47), enabled him, if so disposed, not only to use those bills to give colour to his charges, but almost to enslave Mr. Henderson to his will, by making him liable to penalties for bills unpaid, and by depriving him of almost everything, if he did not yield to his demands.

This power Mr. Kingdon was not slow to use. He "explained," says Mr. Henderson, the words of Mr. Angus's letter as to property, "to mean 'everything purchased with the Society's money.' I replied to this, that having had no specific salary during my connection with the Society, all I had, to the shirt on my back, was purchased with the Society's money; and that he must, therefore, fix a line somewhere else, which I submitted to him to determine. On my part I made no claim, persuaded that my labours entitled me to both a just and liberal consideration."—April 8, 1848.

1848, April 14.—Mr. Crowe arrived at Belize early in the morning, having been arrested in Guatemala, sent, under charge of an armed escort, to Isabal, and there put on board a schooner for Belize. The first thing he heard on his arrival was that Mr.

We close this narrative by an outline of what has occurred since Mr. Henderson's separation.

H. was going to leave. The Church met that evening for prayer and consultation.

1846, April 15.—Mr. Henderson waited on Mr. Kingdon at his dwelling in company with Mr. Crowe. Mr. Henderson says, "In this interview I stated to Mr. Kingdon that whatever unpleasantness had prevailed between us hitherto, that now, when my position was altered towards the Society, I had no desire to revive differences, but to proceed to the arrangement of affairs connected with the transfer of the entire mission interest, which I assured him could not possibly admit of difficulty, as I had resolved to make his will, and not my own, the rule in all matters of property, making but one reserve, which consisted in a request to be permitted to copy some of the translations before delivering up the manuscripts. To this, full consent was given by Mr. Kingdon at the time, and as fully denied by him afterwards; but happily for me, brother Crowe was present and remembered the fact. It was agreed between us that he (Mr. Kingdon) should come next day, receive titles of mission property in my possession, and arrange for the payment of certain accounts due by me. These consisted of bills at the stores of Messrs. Coffin & Co., Messrs. J. Hyde & Co., and Messrs. Angas & Co."—Letter of April 8, 1848.

1846, April 16.—Mr. H. says of the meeting on this day, "Accordingly, Mr. Kingdon came alone, and, one by one, with all required explanations, I handed him over titles of mission property in Belize, and of the outstations. I also, at his request, put into his hands the merchants' accounts which had been sent into me; for it appears, on the very morning of the 13th [the 14th], Mr. K. had taken the trouble to visit each of the above merchants' stores, to state that I no longer stood in the character of agent to the B. M. Society, and requesting to be furnished with my accounts to date."—Letter, April 8, 1848.

On this day the church agreed to invite Mr. Henderson to continue with them as their pastor, they themselves promising to do all they could for his support. He proposed that a week should be taken for prayer and consideration. Arrangements, however, were at once made by the church for contributing to his future support.

1846, April 17.—The deacons wrote to Mr. Kingdon, saying that the church, not wishing to lose or change their pastor, had resolved to retain him at their own charge and

on their responsibility; and asking Mr. Kingdon to allow them *the use of the mission premises till they could hear from the committee*.—See P. C. Mag. 1848, p. 117.

From Mr. Kingdon's letter of April 18, it appears that the following events occurred on the *very same day*, Apr. 17, on which this request was made. Mr. Henderson says:—"I was waited on by Mr. Kingdon, in company with Captain Thomas, stating that he had found a vessel in the harbour, about to sail to New York, in which he had found ample accommodation for myself and family, having gone on board for the purpose of ascertaining the fact; and he appealed to me whether I should be able to get ready for such an opportunity. I reminded him that I had already, with him, fixed a day for my departure, and said that it should not be later;—namely, the first of June. At the same time I called Mrs. Henderson, and explained the pains Mr. Kingdon had taken to procure for us a passage, asking her to say whether or not she could be ready. Her representations were such that it appeared too short a time for the necessary preparations. In this opinion, Captain Thomas fully concurred, and I finally replied that I could not embrace the present opportunity.

"Mr. Kingdon insisted that the time was sufficient, and begged to state that *not one day after the sailing of that vessel should my salary be paid*; adding, moreover, that in case I resolved upon going to New York, he would expect, *before paying the sum stipulated by the committee, into my hands, that I should give him a written promise never to return to Belize*. I replied, 'Ask me to give you a promise never to seek admission into heaven. No! not to the Queen of England would I give such a document.'

"I had stated to him that the church had made me an offer to remain, and continue in the pastorate over them, engaging also to make an extra effort to provide for myself and family; and that I had given them a week to pray over and seek divine direction in the matter. *The week had not at this stage of the affair expired*. Mr. Kingdon did all in his power to dissuade from such a step, by representing the failure of a similar attempt in Jamaica. This I have since understood referred to brother *Whitehorn*, one of the right sort, holding sentiments corresponding with [those of] the strict or close communion Baptists, [and with our own] even to the oath question. He sank under the effort, and is at this moment (April 8, 1848) suffering in obscurity, a hearer at Mr. Oughton's, Kingston.

"Mr. Kingdon, took out of his pockets one of the accounts, that of Mr. Coffin, and noticed items therein, to him passing strange,

insinuating, if not plainly stating, his suspicion, or conviction, that I had expected the committee to act as they had done, and that, anticipating the result, I had taken up goods largely from these stores (pointing myself and Captain Thomas, to the article of flour).

Greatly roused by this attack, I spoke to the Captain keenly, that he ought not to have been present when such matters, for the first time, were being discussed; remarking next, to Mr. Kingdon, that before arriving at a conclusion so detrimental to my character, it was his duty, as a Christian brother, to have asked for explanations first, and that too alone, according to the Saviour's rule. I also saw the import of a visit received that morning from one of the deacons and another friend, stating that Mr. K. had shewn him my accounts in the open street, and that he had seen him opening them before others, and making unseemly remarks upon their contents. I did not suspect the object at that time, but now perceived that already Mr. Kingdon had been publicly slandering me. Finding Mr. Kingdon unworthy of my confidence, *I requested him to return me the accounts, which he did*; but, except one, they remained disputed and unpaid till my departure from the mission-house," on June 1, 1846.

"The reason," says Mr. Henderson, "for the accounts being open to the unkind surmises of Mr. Kingdon, is simply this, that instead of money, I am in the habit of giving an order to those about me, doing work of any kind, for goods at the store, where I had an open account. Even Mr. Warner and the teachers generally, living in the country, get their supplies from Belize, which I am in the habit of forwarding to them. Moreover, coffee and sugar [and flour] are sent them in large quantities to enable the brethren to exchange such articles for others to be procured in abundance in the country.

"The effect of this interview on the mind of Captain Thomas was fully to satisfy him that Messrs. Kingdon and Butfield were the aggressors, and that we were most unfairly treated by them. He seems to have come in company with Mr. Kingdon in all simplicity. Himself an open communionist [at that time] his sympathies favoured the others until the scene above described. That voyage the Captain subscribed 5*l*. to the new cause."—Letter of April 8, 1848.

1846, April 18.—On this day Mr. Kingdon wrote to the deacons refusing their request. The italics are his own. He said:—

"Dear sirs,—You will have anticipated that I shall not feel myself at liberty to agree to your request;

and now, in giving my final reply, I must be permitted to say that it is impossible for me to do otherwise than refuse it, without being guilty of the utmost disrespect and unfaithfulness to the Baptist Missionary Society.

"If Mr. Henderson will show you the committee's letter to him, you will see plainly enough my reason for saying so. I will not, therefore, give you any extracts from the copy sent by Mr. Angus to me, or from that letter which he wrote to me—the former being quite sufficient, if the committee's irrevocable judgment and wishes are to be regarded at all. And you may be very sure that your soliciting him to stay, under present circumstances, will be considered by them as savouring plentifully of *ingratitude*, after all the vast sums that have been spared for that station; nor will Mr. Henderson's willingness to wrest from connection with them both the school and the church, &c. (as I apprehend), be viewed by them otherwise than as full of selfishness and treachery as well as ingratitude.

"It is not to be supposed that anything which I can say will be of any avail, as you despise the decision of the committee. However, I may hereafter feel some satisfaction in having warned you, if things should assume a different aspect to what you fondly hope. Let me then just say that if Mr. Henderson's staying here (instead of going to the States, as he proposed conditionally, and as they provided for) should involve him and his family in great distress, you and your friends will have to bear the blame. He himself says that he would go but for your pressing call.

"The very vessel that he had been talking of going by, the *Mary Ann Gage*, has ample accommodation, and I would have engaged to pay 60*l.* sterling for the passage, but Mr. Henderson positively refused it yesterday. As Mr. and Mrs. Henderson both said (the letter to Captain Thomas) that the time was too short, and Captain Thomas was of the same opinion, the same offer of the committee will perhaps stand good until the sailing of the *very next* vessel for New York. In case he goes *then*, he will have 250 dollars [50*l.* sterling] in his pocket after the passage has been fully paid, but not, *if he still delays*, shall I feel warranted to draw a single farthing for that purpose or any other, after the bills that accrued before the 14th instant have been paid.

"And, in conclusion, I beg to say, that if, before the sailing of the packet, Mr. Henderson should not make up his mind to go by the next vessel for New York, and inform me of the same, *he will be expected to deliver up the premises immediately after the second Sabbath from this—say on the 27th or 28th instant—because it will be manifest that he means, as far as possible, to frustrate the plans of the committee, instead of fulfilling at the same time his own purpose and their expectation.*

—I am, dear sirs, yours faithfully,

"JOHN KINGDON."

This letter was much more than a mere refusal of the use of the premises; it was a declaration that Mr. K. would use every effort *to frustrate the wish of the church to retain their pastor*. If he acceded to their request, instead of sailing to America as soon as possible, not "*a single farthing*" was he to have for any purpose, but the payment of the bills up to April 14. The church is talked of as if it were "*the purchased possession*" of the *Society*, instead of that of Christ; the attachment of the church to Mr. Henderson as their pastor, from gratitude to Christ, is denounced as "*ingratitude*" to the *Society*; Mr. Henderson's desire to please Christ, in preference to complying

with its wish, is spoken of as "*selfishness*," and as "*treachery* as well as *ingratitude*" to the *Society*. The private instructions of the committee to Mr. Kingdon are not known to us; but Mr. Kingdon states, in the above letter, that the course adopted by him was *necessary* to prevent the *frustration of their plans*; and this course was to *compel* Mr. Henderson, *by privation and necessity, if possible, to quit Belize, and promise never to return to it again*. Hard fare if he stayed, perpetual banishment if he went, were the measures he deemed necessary to carry out their ends.

1846, April 21.—The church wrote to the committee, asking to be still permitted to use the premises in the same manner as the churches supporting their own pastors in Jamaica. This letter has already been given at p. 54. *The above answer of Mr. Kingdon to the church was sent with it.*

Part of the answer of the committee to this request, dated June 30, 1846, is given in "*Belize*," p. 5. It *confirmed* the refusal of Mr. Kingdon; stated that the premises would be needed for *their* missionaries—that the committee could not take "*any step that would have the effect of inducing Mr. Henderson to remain at Belize*" and did "*not deem his continuance for the ultimate good of the church itself.*" They stated also (while thus excluding the church from their accustomed place of meeting in consequence of their adherence to the pastor of their choice) that they left them "*entirely free to choose their own pastor*;" and said, that with their "*views of communion*" the committee "*would not at all interfere,*" although "*their missionaries,*" for whom they said they "*required the premises,*" were both known to be *open*, and this church to be *strict*. The secretary said that *he* did not "*clearly know what Mr. Henderson's views*" were, although the church had said in their letter that *they themselves objected to free communion*, and that Mr. Henderson's views of church government *coincided with their own*.—See p. 54.

1846, April 26.—On this day (see Mr. H.'s letter to Mr. Green, of April 27) a *third* visit was paid by Mr. Kingdon, "*in the company,*" says Mr. Henderson, "*of Mr. Butterfield, contrary to an express understanding that our business arrangements were to be gone into alone; there being scarcely anything left to settle, except the payment of accounts. Fresh claims were put forward by Mr. Kingdon to all the tracts in my possession, and the Bibles and Testaments belonging to the Bible Society; and he said farther, that he had come to take an inventory of the furniture in the mission house. After having reminded him of our agreement, I requested him to cause Mr.*



Buttfield to retire, but he would not consent. I then requested that Mr. Crowe might be present on my part. When he came, Mr. Kingdon renewed his remarks *relative to my quitting the mission-house, now that I had resolved to remain in Belize*. Many severe statements were made of the most provoking nature, which lasted for upwards of *two hours*. During this time I first gently hinted, then plainly intimated, my desire that such unprofitable and injurious communications should cease. At last, in the heat of the moment, I ordered them both out of the house, calling them 'cruel wretches.' This was my greatest trial when I felt so much."

Mr. Kingdon had no authority to demand the Bibles and tracts.

1846, April 27.—"Next day," says Mr. Henderson, "I found they had gone direct with a complaint against me to the police magistrate, Mr. Maskall. On being assured of this, I also waited upon that gentleman to ascertain the fact, and if possible to learn in what way they intended to proceed against me; and I found, both from him and a letter received from Mr. Kingdon, that the premises had been in course of being put into the hands of the authorities. This, however, I was able to prevent, and so to prevent a further exposure to the public eye of these unseemly transactions. A *power of attorney* had been sent me from the committee, in order to enable me to defend the mission property against the claims of Mr. Bourne (see above, p. 6). That document I showed Mr. Maskall, who acknowledged that I was, and not Mr. Kingdon, the [legally] qualified agent. This was lodged by me in the Record office, and a letter from me gave notice to Mr. Kingdon of the fact, who from that day was *prevented taking any legal steps against me*."

The object, it appears, for which Mr. Kingdon went to the police court, was to obtain *immediate possession of the premises* in conformity with what he had said in his letter to the church, of April 18th, that if *Mr. Henderson accepted the invitation of the church to stop at Belize*, he would "be expected to deliver up the premises" on the "27th or 28th inst." But that demand was in violation of a previous understanding that the premises should be given up on the *first of June*. Mr. Kingdon's resort to the police magistrate to turn Mr. Henderson and his family out of house and home, when they had not any other ready for them, was an act of persecuting violence, and one arising out of Mr. Henderson's acceptance of the invitation of the Church to stay as their pastor at Belize.

We admit that Mr. Henderson could not, with propriety, use the *power of attorney*

after he had been dismissed, except in a case of special emergency. Such a case existed. David was justified in eating the shewbread in order to escape from the violence of Saul; and surely Mr. H. was justified, though his general agency had ceased, in still using the committee's authority to defend himself from violence while he was adhering to the arrangements at first made for terminating his connection with them. The committee could scarcely complain of him for doing so, without justifying the violence resorted to by Mr. Kingdon. Mr. Kingdon says, in a letter inserted in the *Honduras Observer* of March 18, 1848, that the committee, "besides acting otherwise most indulgently, allowed" Mr. Henderson at the rate of 300*l.* sterling a year, from April 13th "down to June 1st;" so that it is evident that they did not act on Mr. Kingdon's demand that the premises should be quitted on April 27th or 28th, and that to this extent they did justify Mr. Henderson in preventing Mr. Kingdon's attempt to sustain that demand by force.

It was on April 27, 1846, that Mr. Henderson wrote the letter to Mr. Samuel Green, of Walworth, of which a part has already been given, at pp. 7 and 63. The remaining part refers to the events of this period. Mr. Henderson, after speaking of the "rudeness and severity of Mr. Kingdon and Mr. Buttfield," says:—

"1846, April 27.— . . . I had no reason to object to the arrangement of the committee in prospect of going to the United States. It was fair, it was friendly. Now that I remain—am constrained to remain—I look for the same fairness, and having never yet been disappointed, *shall wait the decision of the committee*, only begging that you, my dear brother, will see that all things are fairly investigated. *My letters detailing the particulars are of dates 21st April, 18th of March, January, December, and October.*

[The letters of January, March, and April are among those of which the perusal is refused by the committee.]

"I have asked [for this] to be regarded as a station undertaking its own expenses. This would be doubtless with certain modifications, which the committee can easily prepare.

"If a certain *parting sum of money*, to enable me to make a convenient commencement, be determined on, there is a piece of land, *useless hitherto to the mission, the gift of one of the members*, value about 100*l.* sterling, which I would accept. I mention this, knowing the embarrassment of the Society. The land I promise to sell, as it is near the mission premises.

"I now proceed to give you some particulars of my present situation. Mr. Kingdon has not yet paid my accounts, due up to the day of my separation from the mission. Mr. Kingdon will not consent to allow me any sum whatever, on my leaving the mission premises, on any pretence whatever. Mr. Kingdon will not consent to my having one article of furniture, on my departure from [the] premises. Mr. Kingdon will not allow me to retain one scrap of the translations in progress, although I have offered to put them into his hands completed. Mr. Kingdon will not receive the Mosquito grammar, on its return from the States,

because of the expense, but *throws it on my hands*. Mr. Kingdon will not allow me to retain Spanish and other tracts, &c., granted me by the *Tract Society for distribution in this country*. Mr. Kingdon will not admit a claim to a few medicines and stationery, which have been more than paid for by previous sales, [and] which, as I remain, would be useful. All this, and much more, I give in to, and permit him to act at his own pleasure, leaving the Society to adjust matters by their decision.

"But, after all this, Mr. Kingdon is industriously circulating reports injurious to my character. On one occasion, when I had allowed him to carry with him an account of provisions, &c., he took it out in the open street before two or three of my respectable hearers to point out items, from which he drew to them the inference that they had been taken up preparatory to my quitting the mission. He does not hesitate, publicly, privately, and to my face, to impute to my conduct the most unworthy motives. It was but yesterday that he, in the presence of Mr. Buttfield and Mr. Crowe, justified himself in withholding my furniture, on the ground of the twenty years' outlay of the Missionary Society on this station. In my reply, my feelings overpowered me. When I took a survey of twelve years of the best of my life spent in the service of the Society, in an inhospitable clime, so that I am unfit to live in any temperate climate, and to be told of the justice of turning me off, without money and without furniture, in a foreign land—and that by a person himself encouraging others to trample upon the true interests of the Society—my indignation was roused to such a pitch, that I ordered Mr. B. and Mr. K. out of the house, calling them both cruel wretches, and he that proposed the injustice a brutal man.

"I have stated to Mr. Kingdon my readiness to quit the mission premises by the first of June, which I fully intend, as I always did intend to quit on that day. But I have also told him, that, unless he discharges my bills due to the time of my separation, he cannot expect that I should. Indeed, as Mr. Kingdon and Mr. Buttfield have both of them houses hired to the end of this year, and the church declares itself against Mr. Kingdon, the Society not having expressed an opinion on my new station, the plainest course would have been for me to remain in possession until the answer of the committee [had been received]; only no salary guaranteed to me. I do not suppose that the committee will recall their deed relative to the station; still, for all parties, the instructions of the committee would ever be the best for myself, Mr. K., and others, to be guided by, instead of our applying our own opinions without such instructions.

"I have one remark to make on the translations. They are in progress, incomplete. Who is to complete them? One who first acquires the language, undoubtedly. By acquiring the language, he necessarily produces something like the same as now exist. In the mean time, there is no one but myself that can complete them. To take them out of my hands is to mar my progress, and virtually to destroy the productions altogether. What does Mr. K. care for this? He never has cared; therefore I sought to be rid of him and others. He has got rid of me: that compensates him for all; but does it compensate the church?—[does it compensate] the poor destitute Indians, who have long waited till our disputes should end, to have, out of our abused abundance, a portion of the bread of life? Mr. Buttfield and Mr. Kingdon have, of late, been trying to weaken confidence in my ability for translation. My answer to the insinuation is, Look at my Mosquito grammar: if incapacity be found there, I yield; if not, I claim support from the Christian church. If they refuse, I will claim it from humanity. If it be [still] refused, I will claim it from the ravens, and I shall get it. Yes, I shall get [it]: therefore I abide at my post to labour on.

"Your son John was here a week ago. He is well, and in a fair way of earning an honest living. In a few years he may, with conduct and the divine blessing, do more. Mr. Kingdon has offered him 500 dollars [100L.] per annum to become mission school-master. 'I will not ask you,' said John, when he told me of the offer; 'I see you do not approve: I will not accept.' The mission has no school; they have abundance of idle agents.

"The manifestations of affection from the church, and the good-will of the community at large, I find to be a most satisfactory set-off against the conduct of Messrs. Kingdon and Co. Indeed, their prudence seems to have entirely forsaken them in this joy of triumph. It would ill beseem me to advise; but O that religion had been spared the wound it has received by the conduct of these men. The church has judgment to look above all, and say, 'All things are in divine keeping; this is man, that we are forbidden to trust in.' But the mass of lookers-on will, and do say, 'See how the Christians love each other, and ministers too!'

"In this matter bear in mind, my dear brother, there is no confusion amongst the members. All is firm, all is consistent; they are poor; faith is their portion. The removal of Messrs. Kingdon and Buttfield would restore tranquility. The mission itself is prosperous. I believe the one might be sent to Merida, the capital of Yucatan, where the Maya is spoken. Indeed, unless he does go there, or to some other town of Yucatan, I do not see how he is to get at the language.—With kind regards to Mrs. Green, I am, &c.,

ALEXANDER HENDERSON.

"Excuse errors, as the vessel is off."

1846, May 4.—The native teachers passed the resolutions already given (p. 56), declaring their unabated confidence in Mr. Henderson, and their resolution to adhere to him. This was done at the risk of forfeiting all future support from the Society; a risk which became reality.

1846, May 16.—Mr. Kingdon still refused to pay the debts contracted by Mr. Henderson up to April 13, 1846, as agent of the Society; and for the payment of which Mr. Henderson was personally responsible. The committee were bound to pay those debts, for Mr. H. had acted on their authority; they were bound to enable him to pay them; for he had a right to the means of obtaining a personal discharge from debts for which he was personally responsible. The committee were as much bound to do this as a railway or trading company is to pay into the hands of agents and contractors the amount spent by them in fulfilling the works assigned them; and as every one who employs another person to act for him is bound to enable him to pay the debts thus contracted, when due. The committee did not do so: they denied Mr. Henderson permission to pay them; and, through Mr. Kingdon, refused to pay them themselves, when Mr. H.'s agency closed; thus dishonouring both their own contract with Mr. Henderson and his contract with others on their behalf.

Mr. Kingdon also inserted in the *Honduras Observer* the following notice, rendering the course adopted still more significant

of doubt as to Mr. Henderson's honesty. The italics are his own.

"NOTICE.—On behalf of the London Baptist Missionary Society, the Subscriber hereby gives intimation to the public that, as Mr. ALEXANDER HENDERSON ceased, on the 13th ult., to have any connection with the said Society, he has no power whatever to dispose of any part of the said Society's property, moveable or immovable; that any negotiation that he may make, or attempt to make, relative to the same, will, by the said Society, be deemed as null and void.

"Compelled by circumstances to publish this caution, the Subscriber is equally bound to add, that Mr. HENDERSON has no authority to draw any bills on the said Society, or to give any orders on them.

JOHN KINGDON,

"Agent of the London Baptist  
"Missionary Society.

"Belize, May 16, 1846."

If Mr. Kingdon had been able to prevent Mr. Henderson from meeting these debts, Mr. Kingdon's refusal to do so would naturally have exposed Mr. Henderson to disgrace and penalty as a defaulter, which might have been used as the means of constraining Mr. Henderson to accede to whatever might be desired.

To refuse to pay debts due, is not just; but to expose also thereby a person who has served us faithfully, to the disgrace and penalties of pecuniary default, let the purpose be what it may, is still more unbecoming.

The committee say in "Belize," p. 13, "The amount owing by Mr. Henderson, Mr. Kingdon said he could not draw for unless Mr. Henderson first gave a statement of account, and that Mr. Henderson declined giving." That is, Mr. Kingdon refused to pay debts owed by the Society to others, because Mr. Henderson had not given to Mr. Kingdon a "full statement of account" between the Society and himself. But, suppose for a moment that it was Mr. Henderson's duty, notwithstanding Mr. Kingdon's conduct, to give to Mr. Kingdon a full statement of accounts between himself and the Society, was that a sufficient reason for declining to pay debts which were due to Messrs. Angas and Co., Mr. Coffin, or others? It clearly was not; for if it were only evident that each bill was correct in itself, the Society was bound to pay the sums due from them to these firms. The duty of paying their just demand was not dependent on the question, whether Mr. Henderson had given a balanced account of his expenditure or not?

There was no reason for suspecting Mr. Henderson's honesty; while there was abundant reason for Mr. H. to wish to settle accounts with the committee, instead of with Mr. Kingdon. It was not, however, till Mr. Kingdon made an improper use of Mr. Henderson's bills, that Mr. Henderson resolved to do so.

"When I found I was to leave," says

Mr. Henderson, "I determined to make up my money and other accounts, to the day of my departure from the mission premises."

"A statement of accounts I never was unwilling to give," that is to Mr. Kingdon, "until I found Mr. Kingdon betraying me in the most mischievous manner."

"The true difference, on Mr. Kingdon's part, between us, so far as I remember, connected with money, lay in his seeking to drive me out of the mission-house sooner than the day I at first appointed with him in presence of Mr. Crowe. Mr. Kingdon seemed to keep back from paying any bills, wishing me to leave the mission-house first. He also sought to secure the power of attorney, by making it a condition of paying Mr. Coffin's bill. Oh! the remembrance to this day of the treatment received, is nauseating. Not only was it wanting in anything like christian kindness, but the manifest cunning and malice, made it offensive to the very men of the world."—Letter of Nov. 10th 1848. These bills "Mr. Kingdon might have assumed to the satisfaction of all parties."

Mr. Henderson, beset thus with difficulties, resolved to take his stand upon the broad ground of what he had a right to claim as just; namely, first, the right to draw on the committee for the payment of debts contracted by their authority; secondly, the right to appeal, as to a final settlement of accounts, from Mr. Kingdon to the committee.

He says, "For one account due to the house of Angas, Bevan, & Co. I drew a bill, which, on being presented at Moorgate-st., was refused payment, and returned to Belize. The transaction was put to the arbitration of merchants on the spot, who decided that the Society was liable to pay, and that I was justified in drawing the bill. Accordingly Mr. Kingdon paid the amount; but no apology was ever made, either by the committee or their agent, for having in this way damaged my reputation. The names of the arbitrators were, Messrs. Coffin and Stuart on the one side, for Mr. Kingdon; and Messrs. Walker and Christy, (of this latter I am not quite sure,) [on the other side, for Mr. Travis, agent of Messrs. Angas and Co.] If I remember right, the umpire [was] Mr. J. Welsh."—Letter of November 10th 1848.

In another letter (that of April 8th 1848) Mr. Henderson says of this bill, "it was submitted to arbitration by Mr. Kingdon and Mr. Travis, the agent, and decided *unhesitatingly* in my favour."

The committee do not mention this bill of exchange in "Belize," nor the fact that, though it was dishonoured by them, yet on its being submitted to a number of respect-

able merchants, they decided unhesitatingly *against them*; decided, that is, that the committee had wronged Mr. Henderson in not paying, at his order, a debt which he had contracted as their *authorised agent, in their name*.

On another bill of exchange, drawn by Mr. Henderson on the committee, in payment of a debt of 30*l.* due by him to the Bible Society, the committee say a good deal, although their obligation to pay that seems to have been as great as to pay the one just mentioned.

Mr. Henderson was agent for the British and Foreign Bible Society, and this sum of 30*l.* was due from him to that Society. What right then, the reader will ask, had Mr. Henderson to call on the Baptist Missionary committee to pay *his own personal debt* to the Bible Society? If we understand correctly, it was this:—Mr. Henderson had been accustomed to pay the Bible Society and the Religious Tract Society, through the Baptist Missionary committee, who made him debtor for the amount of such payments, in his accounts with them. It is clear that by using the sums received from the sale of bibles and tracts, for the expenses of the *Baptist mission*, Mr. H. would need to draw just so much less, to meet those expenses, from home; so that the Baptist Missionary committee was *indebted* to the Bible and Tract Societies precisely the amount spent from *their funds* on the Baptist mission.

Mr. Henderson, having expected before his dismission to pay the sums due to these Societies as usual, had spent, we presume, what he received from sales of bibles and tracts, in the expenses of the Baptist mission; and if so, the *Baptist Missionary committee* was *actually indebted* to those Societies the precise amounts due to them from Mr. Henderson, for bibles and tracts sold up to the time of his separation from the Baptist Missionary Society.

The committee have, in fact, *acknowledged* that they were so indebted, for in their final settlement of accounts with Mr. Henderson, they put down the sum of 30*l.* to Mr. Henderson's credit, as *owed by them to him*, and also the sum of 7*l.* 3*s.* 10*d.*, the amount which was due from Mr. Henderson to the Religious Tract Society; which implies that the committee acknowledge these amounts to have been *spent on the Baptist mission* at Belize, and to have been *due from the committee to Mr. Henderson* to enable him to *pay these societies*.

The committee say in "Belize," that Mr. Henderson's 30*l.* bill of exchange "has been *paid in goods* to Mr. Henderson" (p. 14).

They did at length, therefore, that is after more than twelve months from the time when this bill of exchange was drawn,

"*pay*" it; as they were *obliged* to pay that drawn in favour of Messrs. Angas and Co., and if this 30*l.* had really been spent on the Baptist mission, they were as much bound to have paid it when first presented as they were to pay the other, and in *cash* too; for Mr. Henderson was under obligation to pay it in cash to the Bible Society. But the committee, after delaying payment of it for more than twelve months, and thus making Mr. Henderson appear dishonest towards the Bible Society, at length paid it to him "in goods."

The committee thus, and by their hard-heartedness in refusing to give Mr. H. the least sum on leaving the Society (although they had promised to give him 50*l.*, besides his passage, if he went to America, P. C. Mag. 1847, p. 414), left Mr. Henderson *still unable to pay the Bible Society*. These "goods" were articles of medicine and stationery received from the mission stores when Mr. Henderson left the Society; and the sale of them has since been necessary for his support. His need, therefore, was a strong argument why the committee should pay the Bible Society's account in cash, and leave Mr. Henderson to pay themselves (if they would not *give* him anything) as soon as he was able. But there was another reason besides Mr. Henderson's need, which led him to hope that the committee would have *given* him, at least the value of these "goods." He had *realized for the Society* a much greater amount of profit, during his agency, by the sale of medicines and stationery, than these goods were worth. The Baptist Missionary Society is not a *trading* Society, and Mr. Henderson looked, therefore, upon these profits as a kind of free-will contribution by himself to its funds, and did hope, now that he was in need, that the Society would be as ready to contribute to *his need*, as he had been to contribute to the *increase of its funds*. The amount he received "for tracts, stationery, and medicines," during his agency, was 279*l.* 1*s.* 6*d.* (as Mr. H. states in *Honduras Observer*, of Feb. 19, 1848), of which sum, we suppose, that much the smaller part was for tracts, and that the profits on stationery and medicines were at least 50 per cent.; if so, 100*l.* must, at all events, have been realized by the Society in this way. But the committee, nevertheless, *required payment* of Mr. Henderson for the medicine and stationery he had taken, and reckoned these as payment of the sum *owed* by them on the Bible Society's account, thus taking the sum due to the Bible Society in *payment of themselves*, and leaving the Bible Society to *wait* till Mr. Henderson was able to pay them. This they did after having already delayed the payment of the Bible Society more than

twelve months, by dishonouring Mr. Henderson's bill of exchange, and yet they say, "This settlement is freed from all suspicion of injustice to the British and Foreign Bible Society."

Unless we have greatly mistaken the facts of the case, it will scarcely be thought so easy to come to such a conclusion.

The reader, by turning to the final settlement of account between Mr. Henderson and the Society, on July 6, 1847, given under that date on a following page, will see the items referred to in the above remarks, and those following by Mr. Henderson.

Mr. Henderson says, "Mr. Coffin's [account] was put forth against me on my departure for New York [June 2], *the very hour when I was quitting my family to embark*. A friend offered, *unsolicited, to pay the amount or become security*. On application at the store of Mr. Coffin, he told me he would accept an order for payment on Mr. Kingdon, which I gave and settled that claim.

"The last [account] was [discharged by] an order on the Society in favour of the Bible Society." The 30*l.* above mentioned. "It was also dishonoured; and, in the settlement of accounts with the Society, while I was in England [July 6, 1847], to prevent the Society [from] holding up the bug-bear of unsettled accounts, I consented to permit Mr. Angus to make a set-off against that amount, of 16*l.* due *by me* [to the Baptist Missionary Society], subsequently [to my separation from it], for stationery; besides other 16*l.* due by Mr. Crowe for supplies for his schools, *stationery also*. Another 12*l.* was also put against me for *medicines*, which I took of Mr. Kingdon (the foundation of my private mercantile transactions, since leaving the mission). All put together brought me indebted to the Society the sum of 1*l.* 14*s.*," though "due very doubtfully to my mind."—Letter of April 8, 1848.

After the two bills of exchange, therefore, which the committee at first *dishonoured*, had been *paid* by them, and Mr. Henderson had been charged also for stationery and medicines received from the Society, *he stood indebted to it only 1*l.* 14*s.*, without a penny being put to his credit as gift*. How unjust, therefore, was it, in the first instance, to subject Mr. Henderson to such difficulty, and then afterwards to expose him to still further difficulty and suspicion by dishonouring his bills. For at the time when the committee dishonoured one, if not both, of them, they were possessed of information, in Mr. Henderson's letter to Mr. Green, of April 27, 1846, of the nature of the measures adopted by Mr. Kingdon towards him in Belize; and as Christians they had that *additional motive for the prompt payment*

of these bills, in order to relieve Mr. Henderson from the very painful and embarrassing situation in which it was now clear they themselves had placed him. By dishonouring those bills, they gave their best support to Mr. Kingdon's measures, the natural tendency of which was to compel Mr. Henderson to remove wholly from Belize.

1846, June 1. On this day (Monday), Mr. Henderson and his family *quitted the mission premises*, as at first proposed; delivering up the dwelling-house, chapel, school-house, &c., &c., to Mr. Kingdon, *who took possession the same day*. Mr. Henderson left *without the smallest allowance in money to assist him in his present utter destitution; and without a single article of furniture*.

When Mr. H. first went out to Belize, he *sold most of his furniture, and applied the proceeds to his outfit*, so that he took *very little furniture with him: that little*, Mr. Kingdon was willing that he should take now, but no more. As it was, however, far too little to be of much assistance, Mr. H. preferred to appeal to the committee, and leave them to decide how much he should have. He says—

"Mr. Kingdon took possession the same day (June 1), receiving from me *a list of the mission property*, consisting of *lands, furniture, houses, stationery, books, boat, timber, &c. &c.*

"I had requested the furniture of three rooms, as it stood in the mission-house. To this, Mr. K. objected, but said that I might take with me what I had brought from England twelve years before, chair for chair, table for table, &c. I preferred leaving all until I received a reply from the committee, from whom I did expect liberal treatment. By them I was *referred to Mr. Kingdon*; and, *to this day* (April 8, 1848), *I have had no furniture at all*. My family were supplied by the kindness of neighbours until my return from England, when I was enabled to return what I had borrowed.

"*No money whatever* was granted me at my departure from the mission-house. The fact becoming known in the town, several friends went out and begged for us. They were friends not belonging to the church, and *they procured the sum of 47*l.* sterling*. But *for this help my family might have been in actual distress*."—Letter of April 8, 1848.

In another letter, Mr. H. says, "Half the money Mr. Kingdon has spent since he left the mission premises would have furnished my house, and rubbed out that blot upon the conduct of the mission committee of sending a missionary, after twelve years' approved labour, to a strange home *without one room's furniture*. So fully was I per-

sualed that they *could not countenance such a thing*, that when Mr. Kingdon offered me articles of furniture out of the mission-house, as I thought, parsimoniously, I preferred leaving my claim to the decision of the committee; *they, to my surprise, would entertain no claim of the kind*. So long as I can use a pen, so long shall this fact be repeated, until redress be obtained. Such is my present feeling and purpose." Nov. 10, 1848.

*The house in Dean-street*, which had been given to the church by Mrs. Susan Major, a member of it, was also claimed by Mr. Kingdon as *the property of the Society* (see above, p. 55); and Mr. Kingdon charged Mr. Henderson with want of honesty because he refused to give it up. Mr. Kingdon even went to the judge, with a view to obtain possession of it *by force*; but Mrs. Major, who had *told Mr. Kingdon what her intentions had been in giving the property*, went both to the governor and the judge, and stopped Mr. Kingdon's proceedings.

1846, June 2 (Tuesday). Mr. Henderson left for New York, without his family, not to stay there, but to proceed, if he could find the means, from thence to England, in order to explain facts to the committee, and settle his accounts personally with them; to make a general appeal for help, and endeavour to obtain a mitigation of the penalties and hardships endured by himself and brethren in Belize, for declining to take oaths.

1846, June 7. To-day (Sunday), the church met for the first time, in a private house which it had purchased for Mr. Henderson to live in. Mr. Crowe occupied Mr. H.'s place, who did not meet with the church in their new place of worship till after his return from America, on Oct. 11, 1846. *Not a single member remained behind with Mr. Kingdon; who, with the church under his care, occupied the mission chapel for the first time that day*.

During Mr. Henderson's stay in America, persecution broke out with new force.

1846, June 26. In a letter of this date, Mr. Henderson, soon after his arrival in New York, informed Mr. Crowe and Mr. Braddick, that he had come to the "*resolution to remain*" in America, "*for a time, at least*. If, afterwards," he said, "*the way to return be opened*, I shall return to the work—a work, compared with which every other appears insignificant.

"My chief reasons for adopting this line of conduct are these:—First, the church can easily support you as their pastor, while I and you together would devour them up, as it were. Secondly, the court persecutions may moderate, or, I hope, cease, by my

retirement from the field of contest for a season. Thirdly, the great unfitness of Mr. Kingdon and Mr. Buttfield for the sacred and important charge they hold, will be made more apparent in my absence. And lastly, *the shock my mind has sustained from the unchristian behaviour of Mr. Kingdon and Mr. Buttfield, is such that I cannot overcome it*. 'Oh, brutal man!' 'cruel wretches!'—that moment when these words were uttered was an era in my life, much more in my christian profession. What fresh trials the Lord may see meet to try me with on this side eternity, it is not for me to know; I pray that I may be kept from such excess of feeling as then tried me."

Mr. H. then requested Mr. Crowe to get his family off for New York by the first opportunity; and said, "If the authorities continue their severities, you yourself may be constrained to follow us at some future time. But the church! Oh, the church! the church! My beloved brethren and sisters in the Lord, they are my grief; I did not think I had bidden them farewell when I left Belize. The hand of the Lord has gone out against me; and they, the sheep, what have they done? Arm of the Lord awake, awake, on their behalf. To you, my dear brother, under the great shepherd, I must commend them for a season. Feed the flock of Christ! The simple fact of my standing unconnected with the London Society, closes up all sympathy for us." Mr. H. added, "Oh, be patient brother! Do not fear. Our hope and confidence will not be confounded."

Mr. Henderson said also that he had seen Mr. and Mrs. Woolley at New York, who had just left Jamaica, where they had been missionaries of the Baptist Missionary Society, and were proceeding with their two children to Cincinnati. Mr. Woolley, after hearing what Mr. Kingdon had done in Belize, told Mr. Henderson that "his way was the same in Jamaica."

Mr. Crowe, in replying to this letter from his confinement, strongly dissuaded Mr. Henderson from his proposal to remove his family to America, and stay with them for a season there. Other members of the church did the same, and Mrs. Henderson was both unwilling and so circumstanced as to be unable to undertake the voyage.

1846, June 29. Mr. Crowe was put in prison for declining to swear, and remained there till Dec. 1846. Though not a fixed resident, and possessed of no property in the settlement, he was required to act as a jurymen; it is believed with the express design of interrupting his labours and discouraging the church.

1846, June 30. In a letter of this date

Mr. Angus informed the church of the decision of the committee, refusing them the continued use of the chapel, school-house, and mission dwelling-house, as requested in their letter of April 21, 1846 (see above pp. 54, 55; and also "Belize" p. 5).

This decision of the committee was of *still greater importance than their former decision to withdraw from Mr. Henderson*; for—

1st. It involved a *more explicit and serious condemnation of Mr. Henderson's character*. Before, the committee condemned his *treatment of Mr. Kingdon and Mr. Buttfield*. Now, they condemned him as a *pastor*; saying, that his "continuance" with the church would not be for their "good," and that *their connexion with him made it a "duty" to exclude them from the premises*, and withhold all aid which "would have the effect of inducing Mr. Henderson to remain at Belize." Nothing could justify the committee in this attempt to deprive them of their pastor, and even to banish him from Belize, but *proof of his ungodliness*. The committee did not deny the *right of the church* "to choose their own pastor;" they said that they left them "*entirely free*" to do so; that is, used *no influence to control their choice*. But they *did* use influence to control their choice of Mr. Henderson; for they cut the church off both from premises and help, because they chose him. It could not be true, therefore, that the committee did leave them free to choose their own pastor, unless Mr. Henderson's *character* were such, that to him this freedom of the church to choose without suffering for their choice, could not apply. In this decision, therefore, the committee both spoke of and treated Mr. Henderson as *disqualified for the pastoral office*; how unjustly they did so has been seen.

2nd. By this decision, *the church was cast off* by the Society, being alike excluded from the mission premises, and the hope of future help.

3rd. By this decision the *strongest motives of interest were held out to the 130 members of the Strict church to unite with Mr. Kingdon*. They were urged to give up Mr. Henderson, but were told at the same time that the committee needed the mission premises for "*their missionaries*," that is, Mr. Kingdon and Mr. Buttfield, and that they would not "feel justified in renting a" second "chapel while there was one already at Belize, which *they*," that is, *their free communion missionaries and a free communion church of eight members*, "might occupy." The committee had been renting a second chapel for the sake of Mr. Kingdon and this church, but they tell the *Strict Church* that they cannot rent a second chapel

any longer now that it is to *accommodate them*. Nor did they either afford or propose any means by which the Strict Church might return to their former chapel and privileges, *but by joining Mr. Kingdon and his free communion church*.

The choice actually presented to them was, whether they would still adhere to Mr. H., *having the charge of his support, and being without a chapel or pecuniary aid, or would join Mr. Kingdon and his free-communion church*, where they would have a *pastor without supporting him, the use of their former chapel without cost, and whatever help beside they might need*. The circumstances, therefore, in which the committee placed the strict church, made the strongest appeal to motives of self-interest which they could make, to incline its members to join Mr. Kingdon. The committee cannot say that they did not know the sentiments of the missionaries and churches on communion now, for it is clear that they did know them perfectly.

4th. By this decision, also, the committee *resolved still to retain Mr. Kingdon and Mr. Buttfield at Belize, though there was nothing to justify the expense of doing so*, and it was *almost sure to perpetuate strife and division*; while, at the same time, it had a *strong tendency, especially if Mr. Henderson were obliged to leave, to break up the strict church*. Mr. Kingdon had to *learn a language* before either he could translate, or Mr. Buttfield have translations to *print*; and Mr. Kingdon could learn it much better where it was spoken than at Belize. Mr. Kingdon's church consisted of *four members*, besides the missionaries and their wives. There was, *as yet, no school* but that connected with Mr. Henderson. To keep school, Mr. Buttfield was not skilled—Mr. Kingdon was not willing. If, therefore, as the committee said, there "*seemed no hope of Mr. Henderson's living peaceably with their brethren*," that is, *their free-communion brethren*, why did they keep those brethren there with no other prospect than that of strife and discord, seeing that these *four members* were almost the only reason for doing so, unless Mr. Henderson could be compelled to leave, and his church and congregation drawn away to Mr. Kingdon?

This decision, therefore, was far more important than that pronouncing Mr. Henderson's dismission. It *more fully condemned Mr. Henderson*; it *cast off the strict church*; it was *hostile to the sentiments and stability of that church*, and promised *scarcely any other return for the cost of keeping Mr. Kingdon and Mr. Buttfield still at Belize, but strife, dissension, and the erection of a free-com-*

*munion church out of the ruins of the strict.*

1846, Aug. 1.—Mr. Henderson, in a letter from New York, to Mr. Crowe, of this date, said, that his spirits had been so broken by the combined influence of persecution from the authorities, neglect from the Society, and the treatment experienced from Mr. Buttfield and Mr. Kingdon, that he needed rest before he returned. "My health," he said, "is poorly indeed, and must recover a little. Parties here are now beginning to wake up. *I cannot make up my mind to remain in this country, but for a time.* How long, I know not. *Having written for my family, I have noticed this to the Society, and wait with much anxiety their reply.* Offers have been made me here, but I cannot settle my mind; neither do I find myself in possession of strength of body to undergo the labour of preaching. I began to regain strength and calmness until the *report of your situation* [Mr. Crowe was in prison] reached me; since which I have had all my anxieties awakened afresh—and again I say, Oh, Lord, how long.

"*The steady conduct of the dear brethren* is just like them. The Lord reward and keep them. I must again express my admiration of dear brother Braddick. It is a season of trial, of severe trial indeed. I have *told the Society [that] in case my family do not come, 'I have no prospect but to return to a gaol; and if I die, here am I.'* We shall see the answer. I have told them also that if they will *exert themselves to the utmost to protect the church against our enemies*, that I am prepared to return and be as before, unless in salary. This you need not publish, but with prudence."

These statements produced no change in the plans of the committee.

1846, Aug. 12.—In the *New York Recorder* of this date, a leading article appeared, entitled "Oath-taking in Honduras," showing the impropriety of exacting oaths from those who conscientiously object to take them. The editor said that he did not *allude to the subject on account of "differences which had sprung out of this question between the English Baptist Missionary Society and the Baptist church at Belize."* It is in allusion to this statement that the committee say in "Belize," p. 8, that "Mr. Henderson had never any differences with the committee on the question of oath taking."

After a time Mr. Henderson obtained the sympathy of some brethren in New York, and Mr. Edwin Coffin, previously of Belize, lent him 20*l.*, with which he purchased a few articles for sale at Belize.

1846, Sept. 17.—Mr. Henderson takes leave of his friends in New York, by a letter

in the *New York Recorder*.—(P. C. Mag. 1846, p. 449.)

1846, Oct. 11.—Mr. Henderson returned to Belize. During his absence, and Mr. Crowe's imprisonment, *great efforts had been made by visitation and persuasion to induce the members of the strict church to attend at the mission chapel; but in vain.* Mr. Henderson had never met the congregation in their new place of worship till his return.

1846, Dec. 4.—On this day Mr. Crowe was liberated from prison by the kindness of Mr. Tillett, who paid a fine of 12*l.* sterling on his behalf.

Mr. Henderson's house soon became too small to accommodate the congregation, and some were obliged to stand outside. On this account Mr. Tillett opened his house as a *second place of worship.*

Captain Thomas says of this period, "Whilst I was there last December, Mr. Henderson's place was crowded, inasmuch that they had to open a second place, where Mr. Crowe officiated alternately with Mr. Henderson, while Mr. Kingdon *had not above thirty persons, including his and Mr. B.'s families.*" (P. C. Mag. 1847, p. 201.)

About this time some of the merchants of Belize, who were present at a sale, learning that Mr. Braddick was bidding for the bell of a vessel wrecked on the coast, to ring the children to school, and the people to worship, *paid for and presented it*, thus giving a token of esteem for Mr. Henderson, which was the more expressive on account of the persecutions and calumnies he was then enduring.

1846, Dec. 21.—Mr. Henderson wrote a statement of the *sufferings endured by the brethren at Belize, on account of objecting to take oaths*, for insertion in some English periodical. After having been refused insertion in the "Baptist Reporter," it appeared in the *Primitive Church Mag.* for 1847, p. 233; and also in the *Welsh Baptist Mag.* edited by Mr. Owens of Cardiff. This was, we believe, the *first statement published here on the subject*, though Mr. Henderson says that the committee had the particulars of the sufferings endured by the church from this cause regularly sent them.

1847, Jan. 4.—On this day, the first annual meeting was held of the "HONDURAS BAPTIST MISSIONARY SOCIETY," the church having resolved at the close of 1846 to *act in their church capacity, as a Society for raising funds for missionary objects.* The collection amounted to 87 dollars, more than 17*l.*—P. C. Mag. 1847, p. 235.

1847, Jan. 23.—In a letter from Mr. Angus to Mr. Henderson, written in "Jamaica," Mr. Angus said, "I gather from reports that you have resolved on remaining at Belize. If this be so, of course our offer of 100*l.* is



*withdrawn. Indeed the opening of the place of worship we regard as a cancelment of our agreement."*

1847, March 8.—On this day, a bill was passed by the Legislative Meeting, forbidding Dissenters to assemble for public worship to a greater number than twenty, without licensing the house; and forbidding any Dissenter to conduct worship even in a licensed house without taking an oath, and being licensed himself. Mr. Henderson and his friends, being unable to take an oath, were thus forbidden to conduct worship at all, except in small companies. Police constables attended their meetings; several persons were summoned, and heavily fined.

In consequence of these proceedings, the church resolved to send Mr. Henderson and Mr. Crowe as a deputation to England, "with the view of obtaining relief from the operation" of these measures, of settling Mr. Henderson's accounts, and of endeavouring to make some arrangement with the Society, or, if needful, of seeking other help.—P. C. Mag. 1847, p. 234.

1847, April.—Mr. Henderson and Mr. Crowe left for England, bearing a letter from the church at Belize, entreating sympathy and assistance.

1847, June 17.—Mr. Henderson arrived in England, and shortly afterwards informed Mr. Angus, the Secretary of the B. M. Society, of his arrival.

1847, June 25.—In a note of this date, Mr. Henderson said, "I visited Moorgate-street at the request of Mr. Angus, representing that brethren would be glad to see me. It was, I fear, unprofitable, nevertheless I consented to draw up a statement of what I wished from the committee, they intimating a willingness to meet me previous to the general [committee] meeting next week; I, on my part, proposing to talk it over with Mr. Angus alone, before presenting the document to the general committee."

Mr. Henderson, in the statement presented to the committee, requested, 1st, the adjustment of accounts; 2nd, an appeal to Government for relief from oaths; 3rd, the sending out of friendly instructions to Belize; 4th, that if the Society withdrew its missionaries from Belize, the premises should be transferred to the church; and, 5th, that they would state how they expected him to act while in England. He was to receive an answer by the 2nd of July.—(Note to Mr. Crowe, of June 28, 1847.)

1847, July 6.—On this day a final settlement of accounts between Mr. Henderson and the Society was signed by him and Mr. Angus. It was printed as follows in the *Honduras Observer*, of March 18, 1848, by Mr. Kingdon:—

REV. A. HENDERSON IN ACCOUNT WITH THE  
BAPTIST MISSIONARY SOCIETY.

| Dr.                                 | £  | s. | d. |
|-------------------------------------|----|----|----|
| To stationery held by Mr. Henderson | 16 | 14 | 7  |
| To stationery held by Mr. Crowe     | 16 | 17 | 6  |
| To amount due for medicine          | 12 | 0  | 0  |
|                                     | 45 | 12 | 1  |

| Cr.                                                                                                                                | £  | s. | d. |
|------------------------------------------------------------------------------------------------------------------------------------|----|----|----|
| By balance of salary, up to June, due to A. Henderson, on the house in Dean-street, being regarded as not belonging to the Society | 6  | 14 | 3  |
| Bill in favour of the British and Foreign Bible Society, unpaid                                                                    | 30 | 0  | 0  |
| Bill due to Tract Society                                                                                                          | 7  | 3  | 10 |
| Balance due to the Society on this account                                                                                         | 1  | 14 | 0  |
|                                                                                                                                    | 45 | 12 | 1  |

There is also due to the Society by Mr. Henderson the sum of 82l. 6s. 3d., the balance of an amount lent by him, while the Society's missionary, to Mr. Crowe.

|              |     |   |   |
|--------------|-----|---|---|
| Lent in 1843 | £12 | 0 | 0 |
| " 1844       | 63  | 6 | 3 |
|              | £75 | 6 | 3 |
| Paid in 1844 | 13  | 0 | 0 |
|              | £62 | 6 | 3 |

Mr. Henderson writing to Mr. Crowe, July 12, said,—

"My money accounts are settled; rather hard, but I can bear it. *Your* accounts are all put to me. The last, for stationery, 16l. 17s. 6d. [was] paid at once; the money advanced [to you by me in] 1843-44 [62l. 6s. 3d.], I am made answerable for too. I stood out against this, but saw that it would prevent a settlement, so I cast the burden on the Lord, leaving it to his future dealings with me to show why it was so permitted. I have reason to trust His goodness; 'His loving-kindness, oh, how strong.'

"I shall learn, perhaps, to-day, how I am to stand with them in our future proceedings.

"The houses at Tilletton, Baker's, and Belize [Dean-street], they cease troubling me about. The latter they confess does not belong to them: the others they take into their own management. The medicines I pay for; the manuscripts I am to copy. Altogether I pay 45l. 12s. 1d. But, bless the Lord, I am clear of them."

The manner in which Mr. Henderson had been troubled about the houses at Baker's and Tilletton was, by being charged with breach of faith, because they were not given up; although they should have been claimed, not of him, but the church, and those who were in possession of them, by whom, with the exception of 39l., as Mr. H. says, received from the Society for Tilletton, they had been built, paid for, and vested in the Society, for their own use.

To exclude them because they esteemed and would not abandon Mr. Henderson; to exclude them, the only persons who had

either real need of, or right to, the use of the premises; had been the end in pursuit of which Mr. Henderson had been charged with unfaithfulness for *their* deed—the deed of *using* premises on which they had such claims. Mr. Henderson says, that the committee now ceased to trouble *him*; they refused, however, to make a *present* to the people of the small sum they had advanced, and give up the property to those in whom the chief donors could confide.

The prayer-house at *Freetown*, which had been built *entirely at the cost of the church at Belize*, was shut up and kept unoccupied by Mr. Kingdon, while the people who had used it were compelled to meet elsewhere, on account of their attachment to Mr. Henderson (see above, p. 68, s. 26).

*The small balance of 11. 14s. which was claimed from Mr. Henderson after a full examination of his accounts*, and including payment for medicines and stationery taken after his dismissal, is an attestation from the committee themselves of his integrity; and strong proof of the injustice of the course adopted by them in having refused him the means of paying his bills when due. Mr. Angus, in signing the settlement of account, said, "*Having examined the various accounts furnished by Mr. Henderson, this seems from them to be a correct statement of account between the Society and him.*" Mr. Henderson signed the account as "correct," after pleading in vain against the hardness of its terms.

He says of it, "Thus, dear brother, for the sake of this balance of 34s. due (very doubtfully to my mind) to the Baptist Missionary funds, have Messrs. Kingdon, Angus, &c., spread against me the unkind report of unsettled accounts. The report has been most painful, and how far it has been injurious, who shall determine? Who can determine it? I complained before the general committee of this arrangement, both as to the language, and the matter of it, without avail."—Letter of April 8, 1848.

The sum of 62l. 6s. 3d., in the second account, was advanced by Mr. Henderson, as the Society's agent, and from its funds, to Mr. Crowe, who was engaged in labours, really missionary, and was then in actual need. The circumstances were these. Mr. Henderson, in the exercise of a discretion which was sanctioned by the committee, had paid Mr. Crowe a salary for about three years for helping him in the schools at Belize, when he was offered a situation as schoolmaster by the Central American Agricultural Company, at their new settlement in Vera Paz, about 250 miles into the interior. The church rejoiced in the opportunity thus afforded Mr. Crowe of *preaching the gospel to the natives, and set him apart to that work.* While he

was there Mr. Henderson used to supply him with goods, which Mr. Crowe paid for with the salary received from the company. The company, however, failed; his stipend was not paid, and he was left dependent on Mr. Henderson for the supply of his immediate need. Mr. Henderson, in the exercise of the same discretion which he had used in engaging Mr. Crowe at Belize, continued to supply him with goods in his necessity, feeling, that as his labours were so essentially missionary, the committee would, no doubt, sanction him in so doing, and bear the responsibility, if Mr. Crowe's salary should remain unpaid.

It was not paid when this account was settled; nor was it likely to be. Yet the committee declared it "*due to the Society by Mr. Henderson*" (see the heading of the account), and made him personally responsible for its payment, so that it could be claimed, even if Mr. Crowe did not recover his salary. If it had been stated that it was due *only on condition* that Mr. Crowe's salary was paid, all would have been well; but to claim it as due from Mr. Henderson irrespective of that, was to make him pay, for what, at most, could only be an error of judgment as their agent (for he had no funds of his own), a fine to the full amount of the sum advanced to Mr. Crowe, in the same way as if it had been applied to a purpose utterly unlawful, and so as to leave the appearance that he was a personal defaulter. This penalty was inflicted, too, when Mr. Henderson had *nothing to pay*.

On the ground of this record, signed by Mr. Henderson himself, a charge of *personal default* could at any time be made against him, with all the appearance of truth; and his character was inevitably exposed to the odium which attaches to a person in debt. Was this course, therefore, either just or kind? It was saying that Mr. Crowe, though a missionary connected with their own mission church, and one who had been supported for a time by mission funds, ought, in his distress, to have been left to starve, rather than have been relieved from the mission treasury. It was compelling Mr. Henderson, when he had *nothing to pay*, to concede (on account of this act of relief done in their name) a power, to any one so disposed, to injure his fair fame, by showing against him a *debt unpaid*, and acknowledged by his own signature to be due. O, it was hard, very hard! It showed no pity for Mr. Crowe in his need; and to claim it of Mr. Henderson, after sending him forth penniless; a feeling that one could scarcely have believed. There is One who, when the worst debtors have nought to pay, forgives them all they owe,

and has taught us to pray, "forgive us our debts as we forgive our debtors." But the committee, when Mr. Henderson had nothing to pay, made him debtor for a sum which, it must be admitted, it was hard to charge to him at all.

The committee spent hundreds in continuing Mr. Kingdon and Mr. Buttfield at Belize when they were not needed, and yet claim, under circumstances such as these, this sum of 62*l.* of Mr. Henderson.

That Mr. Crowe's labours were those of a missionary, appears in their own Reports, where they mention him just the same as if he were paid by them, while he was receiving nothing from their funds. In 1842, they say, "Mr. Crowe labours at Abbotsville (in Vera Paz) with considerable success. The Spaniards and Indians receive his *instructions* with great willingness. Two hundred *Spanish Bibles* have been distributed by him during the year, and his school is attended by all the children of the colony." He was then paid by the Agricultural Company.

After Mr. Henderson had signed this account, Mr. Crowe applied to the committee, earnestly entreating them to remit this sum, on the ground of his inability to pay it, or, at least, to consider *him*, and not Mr. Henderson, responsible for it. But they would not.

Mr. Kingdon had a copy of the above account sent him, and was prompt to use the opportunity it afforded him to represent Mr. Henderson *publicly as in debt*. In a letter inserted in the *Honduras Observer*, of Feb. 26, 1848, he speaks of "an account *still due by Mr. Henderson* to the Society;" and in the *Honduras Observer* of March 18, 1848, gives the above statement of account to prove it, and to show that Mr. Henderson is "*not entitled, as yet, to say that he does not owe anything to the Baptist mission.*" After giving the account, Mr. Kingdon says,—

"Complaining of my statement that he still owed the committee an account, Mr. Henderson wrote me, on the 29th of last month, to inquire whether I had been informed of the settlement of accounts 'on the 6th of July 1847,' and begging to inform me of it if I were not aware of it; he adds also, that *Mr. Crowe was himself making arrangements with the committee for the 'settlement of his account,'* and expresses a *hope* that ere 'now the matter had been amicably closed.' In reply, I sent a copy in full of the account, whereof an abstract is given above, together with a *copy of the committee's answer to Mr. Crowe on the 11th of November last* (although I had in February forwarded to Mr. Henderson one from home), wherein the committee distinctly own that *they have no claim on Mr. Crowe, but solely on Mr. Henderson, for their money lent him by the latter*, denying, however, Mr. Crowe's statement, that he did not know that they regarded it as a *debt at all*. And yet, Mr. Henderson told two gentlemen the other day, that he held a discharge in full from the Society, alluding to this mere statement of account."

If the committee had wished to *shield* Mr. Henderson from such attempts to injure him in public esteem, why did they send Mr. Kingdon *copies of all these documents* which did not concern *him*, and with which he had *now nothing to do*? In supplying them, they knew well the probable use to which they would be turned.

1847, July 27.—In a letter of this date, Mr. Henderson said, that he had asked the committee for help to *enable him to furnish a house*, and that they had not expressly declined to give it, but had shown "a disposition to slur that claim," by the representation that all his wishes had been replied to.

As to other subjects proposed by him to the committee, he says,—

"There is to be *no co-operation, either here [in England] or abroad—no apology for the past; and a species of trick [has been] played upon me to make it appear to the Bible Society that I had no just ground for requiring them [the committee of the Bap. Mis. Society] to pay their bill*. I leave this in the Lord's hands at present; my place is to suffer till the Lord's time come to justify me."

No help to buy furniture was ever given.

At this time Mr. Henderson was ignorant of the manner in which Mr. Kingdon had slandered him to the committee, or he *would not have wished for co-operation at Belize*. The committee permitted him to leave England in entire ignorance of Mr. Kingdon's charges, and yet, immediately after his departure, they used these charges to assist in preventing him from obtaining "sympathy and support."

*Proposal to secure the mission premises for the use of the first church.*—While Mr. Henderson was in England, he proposed, in the name of his brethren at Belize, that they should pay 600*l.* to the committee, for leave to put the mission premises in trust for their own use. Mr. Henderson estimated the worth of the premises at 1,200*l.*, and hoped that the payment of half that sum would be considered, even by the committee, sufficient to entitle the church to the continued use of them. The proposal was not agreed to. This was *before* the committee had resolved to sell the premises.

1847, August 10.—Mr. Henderson says, "Three Baptist ministers, of their own accord, have taken up our case, by writing to the committee."

1847, August 14.—Benjamin Hawes, Esq., Under Secretary of State for the Colonies, informs Mr. Henderson that "her Majesty's Government would strongly disapprove the exaction of any penalties from persons refusing to take oaths from *bonâ fide* religious scruples;" and considered it "inexpedient

that any person should be called upon to take oaths under" the new act respecting dissenters.—(P. C. Mag., 1847, p. 341.)

1847, August 30.—Mr. Henderson said, in a note of this date to Mr. Crowe, "*Hitherto the committee have published nothing since my arrival, nor have I openly assailed them; although it must be acknowledged that my movements tell all against them.*"

1847, Sept. 28.—On this day the committee of the Strict Baptist Convention resolved—

"That the committee will be happy to receive any contributions in aid of the Honduras Baptist Missionary Society, connected with the first Baptist church at Belize, Honduras, under the pastoral care of Mr. Henderson."—P. C. Mag., 1847, p. 384.

1847, Oct. 1.—In the P. C. Mag. of this date, Mr. Henderson said, that the church under the care of Mr. Christopher Anderson, of Edinburgh, had undertaken to print the gospel of Matthew, which had been translated by Mr. Henderson, in Karif; that the church under Mr. Dawson, at Bacup, had given 15*l.* towards the support of Mr. Warner, one of the five native missionary brethren; and that in all about 30*l.* had been received, besides boxes of useful articles.

Speaking of the letter from Mr. Hawes, he says, "I now find my way quite clear to return to Honduras and resume my cherished employment."

1847, Oct. 7.—On this evening a public meeting was held at the Baptist chapel, Trinity Street, Southwark, to take leave of Mr. Henderson, and hear what he wished to communicate respecting Honduras. In the course of a long speech describing the country, and the progress of the mission, he made the two following statements:—

"It affords me pleasure to state, that after labouring for upwards of twelve years I am no longer connected with the Baptist Missionary Society, but stand before you an independent missionary, receiving my support from a church of one hundred and forty members, gathered by the preaching of the word, and dwelling together in the fellowship of the gospel. As they now provide for myself and family, what funds may be contributed by friends in England will not be applied to that church," &c.

"About two and a half years ago I found that the brethren sent by the Society could not agree with us on certain essential points of missionary duty; I therefore proposed to the committee to withdraw one of them for the sake of peace and harmony, or to accept of my own resignation. They did the latter. When the church over which I presided, consisting of more than one hundred members, understood my position, they expressed their regret that the step had been taken, and proposed to raise all they could for my support." "They became responsible likewise for that of the five native brethren, and of the stations they occupied."

A report of this meeting was published in the P. C. Mag. for Nov. 1847, and was also printed in another form, together with the

letter brought by Mr. Henderson from the Baptist church at Belize to the Baptist churches here, and some particulars respecting the stations round Belize.

The above statements by Mr. Henderson were two of the six declared in an official letter, dated Jan. 21, 1847, from the committee of the Baptist Missionary Society, to the committee of the Strict Baptist Convention, to be "incorrect;" two of the six objected to as grounds on which Mr. Henderson had been recommended to "support and sympathy."—(See above, pp. 49-51.) In proof that the first was not correct, Mr. Angus said, "the church at Honduras has not engaged to meet the expenses of Mr. Henderson's support; but he intends to depend, in a considerable degree, on his business." But the church *has* engaged to do so, to the extent Mr. Henderson said, that is, to give "all they could."

As to the second, Mr. Angus said, "*the committee*" (but Mr. Henderson did not mention the committee)—"the committee have never had any difference with Mr. Henderson on essential points of missionary duty;" "nor was any supposed disagreement with brother missionaries stated by Mr. Henderson (till long after his resignation had been accepted) to be any material proof of the difference between them." The committee had information, in the letters which we have given, that such want of agreement as to missionary duty did exist. The attempt to prove that it did not exist, is weak in the extreme. It might have existed if it had never been "stated;" but Mr. Angus does not deny that it was stated, even by Mr. H., after his resignation was accepted, to be a "material proof of the difference between them." Mr. Henderson wrote two letters (in January and March 1846), which were received after his resignation was accepted, but written before the reception of it was known to him. These the committee will not permit us to see. Is such a statement by Mr. Henderson contained in them? But the committee needed not such a statement from him. They, themselves, speak of "disagreement" on points of duty as "supposed" to exist, and Mr. Butfield, on Dec. 18, 1845, said, that Mr. H. had warned his people against the fallacious doctrines of the second station (p. 43).

The statements of Mr. H. were correct, and the opposition of the committee to him utterly failed to establish a case in its own defence. The other four statements not being made by Mr. H., could not be ground for objection against him.—(See p. 51.)

1847, Oct. 14.—In a farewell letter of this date, Mr. Henderson said of the church at Belize—

"Cast off by the Baptist Missionary Society

*because of their attachment to my ministry and the doctrines and discipline established amongst them, they have to struggle on alone, unless the churches in this country will determine to stand by them."* Of himself he said, "When I was constrained by a sense of duty to the supporters of the Baptist Missionary Society, and to my divine master, as well as by respect to my own character as a Christian and a missionary, to tender my resignation; and when that was accepted, no alternative was left me but either to quit a field of successful missionary labour, on which I had bestowed twelve of the best years of my life, or to cast in my lot with the dear Christian people who declared that, like myself, they could not co-operate with the agency lately sent out by the Society."—P. C. Mag., 1847, p. 379.

1847, Oct. 16.—Mr. Henderson sailed for Honduras.

1847, Nov. 11.—*Resolution to sell the mission chapel, dwelling, and school-house.*—At a committee meeting of the Baptist Missionary Society, a letter was read from Mr. Kingdon, stating that a part of the Society's property at Belize had been sold for 240*l.*; that the governor, Colonel Fancourt, had offered 1000*l.* sterling for the whole of the remainder; and that its value was estimated at 1,200*l.* "The secretary stated, that he had examined Mr. Henderson's accounts, and found that he had spent on the premises, since 1834, the sum of 1,446*l.* 19*s.* 3*d.*, which he had drawn for," that is, from England, "and that the church did not appear to have contributed any part of the amount expended on the purchase of the premises." It was

"Resolved, That Mr. Kingdon be authorised to dispose of the remainder of the property at Belize for 1,200*l.* sterling, without the materials or furniture in the school-room and chapel; and that the whole be offered to Colonel Fancourt, the governor, for this sum, in the event of the Baptist church at Belize declining to purchase it on these terms; or to purchase the chapel and mission-house, at such a price, for cash, as will enable the Society, in the opinion of Mr. Kingdon and other friends on the spot, to sell the remainder without loss. In the event of this sale, it is understood that the Society will be liable to any claim which the Baptist church may have in equity, for contributions which may be shown that they have given towards the erection of the buildings."—(Miss. Herald, July 1848.)

These minutes of the committee confirm what is said at p. 29, although they had not then been noticed.

*The resolution to sell the property, and deprive the strict church of the possibility of using it, even after the other missionaries were withdrawn, unless they purchased it at its full value, was a THIRD step more decisive than either of the preceding in its character of hostility towards the strict church and its pastor. In proportion as evidence accumulated that the members, as well as their pastor, were firm in their principles, and that neither church nor congregation was affected by the countenance and support given to the free-communion missionaries,*

*in such proportion did the measures of the committee increase in severity towards Mr. Henderson and the strict church. They first dismissed the pastor, whom they knew to be strict; they next excluded the church from the mission chapel, and refused them all further assistance, for adhering to him; and when they remained firm after being excluded, the committee deprived them of the possibility of returning to their premises, by selling them entirely away.*

That the church had contributed a large sum to the Society's general funds, has been shown at pp. 25—32; and also that, in justice, those funds, although set down in the accounts to other purposes, did strengthen the claim they had, as a church reared by the Society, to the continued use of the property, and made it the more unchristian to alienate it entirely, unless the church purchased it at its full worth.

The Baptist Missionary committee say in their official letter to the Strict Baptist committee of January 21, 1848, that "*between the case of the chapel at Belize and the chapels in Jamaica there is no resemblance, the Society having entirely paid for the chapel in Belize; those in Jamaica being built in great part by the people.*" But, besides that the church at Belize had contributed to those general funds of the Society from which the expenses of erection and repairs were drawn, Mr. Henderson offered to give 600*l.* more to the Society, which would have placed the church on precisely a similar footing with those in Jamaica; but the committee would not permit this church to use the mission premises, when undertaking to support their pastor, unless they first purchased them at the very uttermost of their value.

The committee, therefore, are without defence.

Mr. Barnes, of Trowbridge, when he heard of the above resolution, said,—

"The selling of the mission chapel in such haste while a large congregation, having a religious, if not a legal claim upon it, is worshipping partly in the open air, is an act of which I suppress the descriptive epithets. Do you think that even the most bigoted opponents of Mr. Henderson's views are prepared, in their missionary prayer-meetings, or in their closets, to sanction this deed?"

Mr. Bowser, a deacon of the church in Little Prescott-street, London, said,—

"Surely never was there a more cruel transaction than after having nourished a church up at that station, at so heavy a charge, with money expressly given to the cause of the Redeemer, at the end of twelve years, when the church consists of more than one hundred members, to sell the premises at all, and particularly for a worldly purpose. . . It is such an act of *felo-de-se* upon their own cause, that one could scarcely believe it possible."—P. C. M. p. 178.

To turn a mission church thus "into the public roads," as Mr. Hinton says, when writing with another end in view, was, in-

deed, "A CRUEL INJUSTICE" (see above, p. 30).

1847, November 25.—Resolution passed by the Baptist Missionary committee, authorising the secretary to "invite various brethren" to peruse letters "in reference to matters in Honduras," and alleging that Mr. Henderson had "*been recommended by the Baptist convention to the support and sympathy of the churches on various incorrect statements*" (see above, p. 49).

This was a FOURTH leading act of opposition to Mr. Henderson, and the worst of all. *It was the deliberate circulation of dark calumnies; an insinuation of the truth of charges which were unexamined, and the worst of them unknown to Mr. Henderson himself; of charges, ruinous at once to his Christian and his moral name.*

1847, Nov. 29.—The names and addresses of the members of the Strict Baptist Convention were requested, in order to carry out this resolution.

1847, Dec. 1.—*The substance of statements made by Mr. Angus, in answer to inquiries by Mr. Crowe and Mr. Norton, respecting the grounds on which the committee had withdrawn from Mr. Henderson, and excluded the church from the mission premises, published in the P. C. Mag. (see p. 413).*

1847, Dec. 9.—Mr. Henderson arrives at Belize. About one hundred persons had assembled at his house to welcome him.

The printing press has been sold to the public for 160*l*.

Mr. BUTTFIELD was on the point of leaving for England, and thus closing his career as a missionary at Belize.

The act of March 8, 1847, had been disallowed by the home government, and the severe persecutions which had been endured from it had ceased.—P. C. Mag., 1848, p. 84.

1847, Dec. 10.—Meeting of members and friends of the Strict Baptist Convention, at Moorgate Street, on invitation from Baptist Missionary committee, to hear letters read. They are required to *pledge themselves not to publish extracts*. That pledge is declined. The meeting breaks up without hearing the letters read.—(See above, p. 50.) They are read afterwards to different brethren calling at their convenience.

1847, Dec. 16.—The Baptist Missionary committee *pass a resolution*, referring to Mr. Henderson's statement that the church had been "*cast off*" by the Baptist Missionary Society because of their *attachment* to his ministry, and the doctrines and discipline established amongst them."—(See above, Oct. 14, and p. 12.) The committee quote a part of this statement as applying to the *acceptance of Mr. Henderson's resignation*,

*instead of to the exclusion of the church from the mission premises, and the refusal of the committee to aid them farther in missionary work; and add that—*

"The principles and practice of that church, with respect to open or close communion, were not mentioned in the correspondence as the ground of difference, nor were they known to the committee till after Mr. Henderson's connection with the Society had closed, and of course had no influence whatever in their decision."—Herald of Jan. 1848.

The committee might not know but that the church was as willing to embrace free communion as strict, and yet if they knew that Mr. Henderson's *own sentiments* were strict (and they admit, in "Belize," p. 9, that Mr. Buttfeld had told them that they were so), it was quite *possible* for them to wish to see whether the church would incline to choose a free communion pastor, if they had the opportunity. The want of knowledge on this point would favour such an experiment. But supposing that the committee were not influenced, however *unconsciously*, by such a wish as to *Mr. Henderson's dismission*, this does not in the slightest degree invalidate the fact that the strict church *were cast off* for their *attachment* to Mr. Henderson, and to the doctrines and discipline established among them; and that this took place when the sentiments both of missionaries and churches *were fully known*.—(See above, pp. 12, 54, 55, 72, 79, 87.)

1848, July 12.—Mr. Henderson states, that the collection at their own *missionary meeting*, on Jan. 4, was 88 dollars, or 17*l*.; that at Mr. Kingdon's, about 30 dollars, or 6*l*. Mr. Kingdon's church had not received *any additions from the strict church* while Mr. Henderson was in England, but had *admitted two other persons who had been excluded from it*.—(P. C. Mag. 1848, p. 121.)

1848, Jan. 17.—The Report of the Honduras Auxiliary to the Bible Society stated, that it was principally through the *zeal of Mr. A. Henderson*, its late secretary, that one thousand Bibles and Testaments had been sold.

Some of Mr. Henderson's congregation had to stand in the open air, outside their present place of worship, during service, from want of room.

1848, Jan. 21.—Mr. Angus sent an *official statement* of passages, said by the Baptist Missionary committee to be "*incorrect*," but which were *quite correct*, except in one point. They were sent also as having been the ground of the recommendation passed by the Strict Baptist Convention on Sept. 28, 1847, although the date of that recommendation showed that it was *passed before they were in being*. (See above, pp. 49, 51, 84.)

In the remarks made by the secretary

upon these statements, he says, that having accepted Mr. Henderson's resignation,—

"The committee afterwards wrote to the church expressing their readiness to aid them in obtaining a pastor."

This expression of readiness we have never seen. If Mr. Angus refers to the statement in the committee's letter of June 30, 1846, given in "Belize," p. 5, "of course we leave you entirely free to choose your own pastor," it certainly does not express readiness to obtain one for them; and yet we suppose that this must be the passage meant. If the committee had said more, they surely would have given it.

Mr. Angus says also :

"The chapel at Belize was claimed of Mr. Henderson, and not the church, on his voluntarily resigning his connection with the Society. The church, of whose views the committee then knew nothing, left and went with Mr. Henderson, and Mr. Kingdon and the church under his care took possession. The committee never made any demand of the church under Mr. Henderson's care, or offered suggestions or proposals to them of any kind." ....

"Such, dear brethren, are the statements of which we complain. To you, and those brethren whom we suppose to be identified with you, only have we complained, and that privately."

It has already been seen that Mr. Henderson's resignation was not *voluntary*, but *constrained* by the circumstances in which the committee placed him (see above, p. 47).

Mr. Angus states, that the committee did not, when they dismissed Mr. Henderson, ask the *Strict Church to quit the chapel*—no doubt the church were welcome to remain. But, "Mr. Kingdon and the church under his care," from the very time when Mr. Henderson gave up the chapel, had "*possession*" of it. The other church, therefore, were welcome to it only if they would *join the church in actual possession*. When they stated to the committee that they could not, from principle, do so, they were cast off.

The Strict Baptist Convention and their friends were almost the only persons who had shown sympathy, and a disposition to support Mr. Henderson. To stop their sympathy and support, was likely, therefore, to stop sympathy and support altogether.

1847, February 7.—The church at Belize received information of the committee's resolution to sell the premises.

1847, February 9.—The church informed the committee that though much in need of the meeting-house, they were utterly unable to give the sum asked (1,200*l.* sterling, *cash*) for the premises; that they had expected the use of them without charge, and considered the sale a violation of what was due to themselves as a mission church, and of God's revealed will.—(The letter is given at p. 28.)

The same day the church signed a vindication of Mr. Henderson's moral character

(given at p. 55), denying that they had heard of such charges as had been made by the parties named.

1847, February 19.—Mr. Henderson gave in the *Honduras Observer*, an account of sums contributed to the Baptist Missionary Society at Belize (see above, p. 26).

He said that "*large contributions* have been made by friends on the spot," with the understanding that the meeting-house was designed to be a *permanent place of worship for a Baptist congregation* in Belize; and asked whether the premises, instead of being turned away "entirely from the Baptist denomination to secular purposes, ought not at once to be freely handed over for the use of the Baptist church;" or, if sold "in violation of the mutual understanding of contributors," there and in England, whether the proceeds ought not to "*be divided in fair proportion to the sums contributed by each.*"

He stated his conviction that the *sentiments of the church, as to communion*, were the real cause why the premises were sold, when "the very congregation which the Society was the means of bringing together, was compelled to meet for worship in a room so small that a portion of the people had no other protection from the weather than that afforded by a large sail spread over the door at one side of the building."

1848, Feb. 26.—Mr. Kingdon, in a letter published in the *Honduras Observer* of this date, after charging Mr. Henderson with "impertinence" for referring to the sale of the chapel, and denying that the committee abandoned stations on account of their views of communion, ridiculed the objection that the premises were to be turned "to secular purposes," by saying that Mr. Henderson, by the sale of medicines, had already "paved the way" for such a desecration; and said, "*for aught that I know to the contrary*, the gospel may yet be preached in the chapel by just as pious, zealous, and useful a minister (*of another denomination, indeed*) as Honduras has ever yet been blessed with." No doubt meaning, that, *for aught he knew, the chapel might become connected with the Established Church.*

Mr. Kingdon said also, that, admitting the chapel was originally designed to be used permanently as a Baptist chapel, and that contributions had been given with that understanding, yet "the immensely greater contributions from England would not have been given, but upon the understanding that the committee were, as in other cases, to do that which they might judge, at any time, most for the advancement of the cause of missions!"

Those represented by the Baptist Missionary committee "think," he said, "that

they can do more good by sending agents to far more populous parts of the world where there are no missionaries, than under present circumstances to continue any at Belize, where every one may otherwise hear the gospel, if he be disposed to do so." Yet Mr. Kingdon is at Belize still.

Of Mr. Henderson's proposal that the proceeds of sale should be "divided in fair proportion," Mr. Kingdon said, that knowing "*the self-denial exercised by Christians in England*" to support missions, and "*the terrible debt*" which crippled the Society, "he should have had a little more respect for his character, as connected with the Honduras mission, than to put forth so mean a claim." In closing his letter, he hoped that the world would never see "anything more *ungrateful*" than the conduct of "Mr. Henderson and his adherents."

Such a letter from one who knew the committee's plans, shows how little could be said to justify their course.

1847, March 11.—Mr. Henderson, in the *Honduras Observer* of this date, asks for what the gratitude of the church is due to the committee? "Is it," he says, "for granting the sum of 150*l.* to send away their pastor, leaving them the alternative of having one whose principles and conduct they alike disapproved of? Refusing to do anything that would tend to keep their pastor in Belize, and finally cancelling the money-grant, because they dared to open another place of worship? Or is it for tantalizing them with an offer to purchase the mission premises, and then passing them (if they can) into the hands of an already preponderating sect, which is privileged to draw upon the public funds for support?"

Mr. Henderson then expresses "devout gratitude" to God for the success which had attended his labours, but says that no gratitude can be due from him to those who have "done all to remove me hence;" who "have sent me from them pennyless and houseless in a foreign land;" and "who have published, and do to this day publish, slanders against my peace, my good name, and influence."

1848, March 1.—Mr. Crowe stated in the P. C. Mag. p. 87, his "firm conviction," and that of Mr. H., though he had refrained from publishing it, "that the question of open or close communion *very materially affected* the separation both of brother Henderson and of the church of which he is pastor, from the Society."

1848, March 1.—The committee, referring to their own statement, published in the Society's Report for 1847, that after they had been "*constrained, by various painful considerations*, to dissolve their connection with Mr. Henderson," he "*broke up and*

*divided the church,*" acknowledge that it is "*incorrect,*" and without foundation in fact; "all" the members having gone "*with him.*"—See "*Herald,*" for March, 1848. It has been seen that it was equally incorrect to say that the committee were "*constrained*" to dissolve their connection with Mr. Henderson; but it was true that the dissolution was *their act*, and not the act of Mr. Henderson, by "*voluntarily* resigning his connection with the Society," as stated by the secretary, January 21, 1848 (see above, pp. 10, 87).

1848, March 11.—The church, enabled by a friend, offer 750*l.* for chapel, dwelling, and school-house, or 500*l.* for chapel, dwelling, and about half the ground. A great outcry had arisen among those who had contributed to the Society at Belize, against the sale of the chapel for a lunatic asylum (see above, pp. 28, 29; and P. C. Mag. 1848, p. 225).

1848, March 13.—*Mr. Kingdon's church was dissolved this day*, a little more than two years after it was formed. The chapel next Lord's day was shut up. Mr. Henderson says, "the congregation literally left Mr. K. —dried up."—Letter of April 3.

After Mr. Henderson had heard how Mr. Kingdon had traduced him to the committee, the Strict Church wrote to Mr. Kingdon on the subject; and after this *all intercourse with him ceased*.—P. C. Mag. 1848, p. 225.

1848, April 3.—Mr. Henderson, in a letter to Mr. Crowe, of this date, said, that the mission chapel had been then shut up three Sundays; that Mrs. —, who had taken so energetic a part in promoting the open cause, was now a regular worshipper in his own congregation; that Mr. Kingdon went sometimes to hear at the *Church of England*, and sometimes to the Wesleyan chapel, where he had preached more than once. It was reported that *Mrs. Kingdon had communed at the established church the day before*, Sunday, April 2. Mr. and Mrs. K. were living in the house of *Mr. Temple, the judge*, during his absence in Jamaica.

1848, April 25.—At the meeting of members of the Baptist Missionary Society, held this day, it was proposed "*that 250*l.* of the purchase money of the property recently sold at Belize be presented to the church, as a testimony of good-will, from this Society.*" This was urged as the more desirable, on account of the conviction felt by the church at Belize, and others, that the question of communion had led to their *entire privation of mission property and aid*. The secretary said that Mr. Henderson had not the confidence of the committee; that his conduct had cost the Society the heavy and almost useless expenditure incurred on account of the two missionaries lately sent out, and that while the church was connected with



*Mr. Henderson the committee did not feel it right to appropriate to it any of the Society's money.* The proposal was rejected.—(P. C. Mag., 1848, p. 152.)

At the same meeting a statement was given of the number of times each member of committee had attended its meetings during the year then closed.—(See P. C. Mag., 1848, p. 256.) Of the central committee, the frequency of attendance, showing in some degree the influence exerted by each member, was as follows:—Mr. W. Groser, 35 times; Mr. J. M. Soule, 35; Mr. Brawn, 34; Mr. Pritchard, 34; Mr. J. H. Hinton, 29; Dr. Hoby, 29; Mr. Penny, 29; Mr. J. H. Allen, 27; Mr. S. Green, 26; Mr. Joshua Russell, 25; Dr. Steane, 22; Mr. Trestrail, 19; Mr. Danford, 16; Dr. Murch, 15; Mr. Stovel, 15; Mr. Bowes, 14; Dr. Cox, 10; Mr. T. Pewtress, 10; Mr. Whiteborne, 9; Mr. Tritton, 5; Mr. Aldis, 3; Mr. G. T. Kemp, 3.

W. B. Gurney, Esq., Dr. Hoby and Dr. Cox were on the central committee as early as 1819; Mr. J. H. Hinton was chosen in 1822; Mr. Groser in 1826; Dr. Murch in 1829; Dr. Steane in 1830; Mr. Stovel in 1832; Mr. Brawn in 1834; Mr. S. Green was chosen on the general committee in 1826. The other members of the above committee were all, we believe, of more recent standing. Dr. Hoby was on the general committee from 1825 up to 1833, when he was again placed on the central committee. The distrust awakened by the committee in the minds of the Serampore brethren became serious about 1817. Dr. Carey died in 1834.

1848, April 26.—At the annual meeting of the Strict Baptist Convention, a resolution was passed, recommending the Honduras mission to the support of the churches. (P. C. Mag. 1848, p. 182.)

1848, May 6.—In a letter of this date (see P. C. Mag. 1848, p. 225), Mr. Henderson said, that Mr. Kingdon was waiting at Belize “for instructions from the committee to proceed to some other station;” that he attended worship at the established church, and Mrs. Kingdon communed there; that he had refused, on April 12, one of the members of the late open church a ticket of membership to show to the strict church, but promised to recommend her to Mr. Gegg of the established church, if she wished to join him; that the mission premises had been “paid for with money accruing from the sale of wood in crown lands, and the balance of the emancipation grant unclaimed.” Instructions from home directed this money to be used “for the public benefit,” and “a lunatic asylum had therefore been resolved on.”

Mr. Henderson had waited on the go-

vernor to endeavour to purchase the fittings of the chapel, and two days afterwards received from him the reply, that he had great pleasure in presenting Mr. Henderson with them gratuitously.

Mr. Adams, lately a member of Mr. Kingdon's church, had presented the strict church with the pulpit, which had been made for Mr. Kingdon, and had cost 12l. sterling.

“I often think,” said Mr. Henderson, “how my remaining in Belize, instead of going to the United States, as I thought I should have been compelled to do, has brought to light what might otherwise never have been suspected at home, that the committee had acted any otherwise than most righteously, in accepting of my resignation, for the purpose of getting in the thin edge of open communionism at Belize.” Of such a design he could not of course speak, except as indicated by events.

1848, May 23.—Mr. Henderson says—“Mr. Kingdon, it appears, has some encouragement from the Society to frame for himself a station within this country. With this view, I understand, he left Belize a few days ago for New River, where a number of the refugees have lately settled. His prospects, I should say, are by no means promising, for besides that he goes with no prayerful gratulations from friends here, he has no person of influence to promote missionary effort, and he himself is by no means famous for energy of character.”

Before he left he communed with the ESTABLISHED CHURCH.

Mr. Henderson says—“In one of my late communications, I stated that Mrs. Kingdon, with several of the members of the late free communion Baptist Mission church, had joined the worship and communion of the Established Church. Mr. KINGDON, I have since learned, has also united at the communion table, the first Sabbath of this month. Even the Wesleyans are surprised and somewhat offended at it.”

“Permit me,” says Mr. Henderson, “to reiterate the facts of the case. Mr. Kingdon comes out to aid translations in Belize. His first step is to open a hostile interest; next to foment discord at the station, retail slander to the mission committee, and render my situation so unhappy that I was driven to tender my resignation. Possession of the premises is obtained at the expense of violating every principle which Christian profession holds dear. Failing to secure hearers, he sells off the mission premises after [they had been] a quarter of a century known as the house of God. A missionary sleeps in the dust of it, too, and my own eldest boy, with others, had, as it were, consecrated the ground to the denomination, to say nothing of the many gifts, purely Bap-

tist, bestowed on the premises. And lastly, *he goes himself and his wife to the communion of the State Church, carrying with him, by example and by precept, the members of a church gathered by a Baptist missionary.* If, dear brother, Baptist brethren in England can look upon all this with indifference, and not take some decided step to manifest their disapprobation, then I shall repeat my own confession to the committee, I do not know them."

The committee *still retain* Mr. Kingdon, notwithstanding all, as a missionary at Belize.

1848, May 26.—The Baptist Missionary Society committee, having learned that the chapel had been sold to the governor for 1100*l.*, resolved to inform the church at Belize, that the committee would "repay any proportion of the proceeds of the sale to which the church may be equitably entitled," for sums, if there were any, "contributed by *them* towards the *purchase* of the property, or the *erection* of the buildings at Belize;" also, that the committee had "already *given up all claim* to the house in Dean-street, Belize," and would "allow the church to occupy, at a nominal rental, from year to year," the burial-ground and house at Freetown, the premises at Baker's and Tilletton, and the piece of ground on the Mosquito shore.

They "resolved also, that the lamps and furniture of the school and chapel, amounting in value to about 50*l.*, be handed over to the church at Belize for their use."—*M. Herald* for July 1848.

The committee admit that the present worth of all that the Society has given to the stations at Baker's, Tilletton, and Freetown, is not more than 50*l.* (p. 93, c. 2). The land and whole value of erections beyond that sum they admit to have been given on the spot. They acknowledge also that the property is *trust* property (Letter of April 16, p. 94), so that these friends had a right to the use of it as such. The proposal, therefore, to permit them to *hire it, and to keep it in repair till the committee saw fit to deprive them of it*, as they had of the chapel at Belize, was not a fit proposal. It was reserving to the committee an absolute power over the property, which *they were not entitled to exercise*, and seemed like a denial of the right of those who occupied these stations to hold them, except at *their* will, although the occupiers had a clear and indisputable *title* to the use of them.

The furniture of the chapel and school Mr. Kingdon had sold with the premises, contrary to the instructions of the committee in their resolution of Nov. 11, 1847. But the governor generously *gave* them to the church. The resolution passed by the

the committee, on May 26th, was, that they "*be handed over for their use.*"

1848, May 30.—Mr. Angus's letter of this date, sent to the church at Belize with the resolutions of May 26, is given in "*Belize*," pp. 6, 7, and will be printed in the "*Reply.*" The contrast which so often appears in the course of these events, between deeds and words, appears here. The church and its pastor had been *deprived of the mission premises and of all aid* from the Society, except the intended "use" of the chapel furniture, worth 50*l.*, and of the interest of 39*l.* spent on sub-stations. They had been dispossessed, cast off, forsaken; and yet the secretary says,—

"Be assured, dear brethren, we shall *always rejoice in your success.* . . . As an open church between 1826 and 1834, we aided you; and as a strict church, between 1834 and the *present time*, we have aided you with equal satisfaction."

"Grace, mercy, and peace be with you; may you be *FAITHFUL TO YOUR PRINCIPLES*, as Baptists and as Christians, are still our prayer on your behalf."

We do not wish to express here what almost every reader *must feel* on reading these statements. "My little children," said the apostle, "let us not love in word, neither in tongue; but in deed and in truth."

—1 John iii. 18.

1848, June 15.—The committee order "*Belize*" to be printed for *private circulation*. This was a *FIFTH* decided and progressive step of opposition to Mr. Henderson. After the Baptist Missionary Committee had invited the committee and friends of the Convention to hear the letters of the missionaries read, Mr. Angus said, in his official letter of January 21st, that to them "*only*" had the committee "complained, and that privately." But in July, 1848, when this pamphlet had been prepared, they say in the "*Herald*," "should *any subscriber* wish for further information on the subject, it may be *obtained*, by application at the mission-house, Moorgate-street, either personally or by letter;" evidently intending to give as their answer to such applicants, "*Belize.*"

In both cases (that is, the reading of the letters, and the printing of the pamphlet) the committee have acted "*privately*," and this may seem, perhaps, to some a proof of consideration and forbearance towards Mr. Henderson. But the reading of the letters and the private circulation of "*Belize*," were both sure to give to their contents a currency very injurious to him; while in neither case did *the committee themselves inform Mr. Henderson*, so far as we know, of the charges they were circulating against him. If this was really the case, is not the circulation of such *unfounded*, and partly *unexamined* charges, made thus *privately* to

others, while the party injured is not informed of them, the very thing which is referred to by the apostle, when he speaks of "backbitings, whisperings," and "evil speaking."

The committee informed Mr. Kingdon of things likely to be used to Mr. Henderson's injury; but they did not inform Mr. Henderson of those calumnies of Mr. Kingdon, which they repeated, *unexamined*, to others in private; and they left it to Mr. Henderson's friends, we believe, to furnish him with a copy of "Belize." They had reason, indeed, to feel sure that his friends *would do so*, but it became them, as a matter of duty, to prove that they *wished to inform him of its contents*, by sending him one of the first-issued copies themselves.

1848, June 16.—In a notice of this date, which the Baptist Missionary committee requested the editor of the P. C. Mag. "to oblige them by inserting," in that work "for July," they said that if "their friends" wished for information, in consequence of "various statements published from time to time in this country" about the Society's station at Honduras, it might be "obtained on application, personally or by letter," at Moorgate-street. They stated also that

"In the enumeration of alleged facts, and in the imputation of motives, the statements referred to are in most important parts contradicted by documentary evidence in the possession of the committee."

It will be seen that *no disproof* of "the most important parts" of those statements is to be found in "Belize."

1848, July.—In the Herald for this month, the committee say (the italics are ours),—

Mr. Bourn "continued at Belize more than ten years, but the history of the station, during his residence, was fraught with disappointment; and in the thirteen years that have elapsed since his removal, though good has been done, doubts have frequently arisen whether it was sufficient to justify so large an annual expenditure as the mission here occasioned. The station has been maintained, not so much for its own sake—the population amounting to but about 4000, and being supplied with evangelical instruction by other denominations—as under the hope that it might afford facilities for operations in Central America. With this view, at the request of our late missionary there, Mr. Henderson, others were sent to co-operate with him; but this measure has not been productive of the good that was anticipated. Dissensions arose; a voluminous correspondence was transmitted to the committee; and, eventually, Mr. Henderson resigned his connection with the Society, proposing to remove to the United States. He has subsequently returned, and has conducted worship in a different part of the town from that in which the chapel occupied by our agents was situated. Under these circumstances, the committee have thought it best to withdraw Mr. Kingdon and Mr. Buttfield, believing that the Society's funds might be employed elsewhere better than at Belize."

When these statements are compared with facts, it is surprising that the com-

mittee should have made them. For, 1st. *The good done*, in the conversion of sinners to God, has been actually *greater*, in proportion to the expenditure, *than in many of the other stations of the Society*, and *fivefold* what it has been in Western Africa. (For proof, see above, pp. 14—16.) At the time when the committee said this, there were two churches, containing together 180 members; there were 500 stated hearers; 200 children, on an average, had been taught daily for thirteen years; *five native agents* had been trained to usefulness, from among the brethren converted on the spot; *two native Indian languages* had been for the first time reduced to writing, and a gospel prepared in each, besides other books; thousands of copies of the sacred scriptures and tracts had been put into circulation, and *the moral and intellectual state of the community* much improved; Sunday markets and Sunday trading had been abolished; marriage had taken the place of concubinage, to a great extent; the day-school had led to the formation of others, and religious instruction had been partially supplied to the *garrison, the hospital, and the jail*. If, therefore, the committee had *frequently* thought of giving up the station, it must have been from some other impulse than the *actual want of success*.

2. What "good," as to "co-operation with Mr. Henderson," could the committee "anticipate" from sending a missionary to help him, whose conduct elsewhere, whose *different sentiments*, and whose *avowed intention to form another church*, all led to the expectation of what followed, except *the fixed adherence of the church to Mr. Henderson*.

3. It was the committee who "*dissolved*" Mr. Henderson's "connection with the Society," by *condemning* him, while they *justified* Mr. Kingdon and Mr. Buttfield.

4. Mr. Henderson *did not go to America with the intention of remaining there*, as he originally "proposed;" yet the committee *imply* that he did, by saying that he "*subsequently returned*;" and they speak of his "*conducting worship*" in another place, after his return, as if worship had not been conducted there long before; and as if the same reasons did not exist for the withdrawal of their agents before as after his return. They conceal, too, the *reason* he had for conducting worship there, as the beloved and chosen pastor of the mission church; which church they had excluded from their chapel, *for conscience sake*, by giving possession of it to "*their agents*," whom these brethren *could not* join, and by confirming that possession, after these brethren had declared their adherence to Mr. Henderson (p. 74).

5. The committee say that they believe "the Society's funds might be employed elsewhere better than at Belize," and yet retain Mr. Kingdon there.

1848, July 15.—Mr. Henderson says that Mr. Kingdon had settled himself at the mouth of the *Rio Hondo*, (running between the English territory and Yucatan,) on the *English side* of it, among four or five hundred people, chiefly Spanish refugees. He had been made a *civil magistrate*—the only one in the place. The station was about thirty miles from Belize.

As to *Freetown*, Mr. Henderson says, "Now that Mr. Kingdon has entirely left Belize, I regret to say he has done nothing to put the Baptists in possession of their own *burying-ground*, nor of the house built upon it by the contributions of the church."

Mr. Warner, at *Tilletton*, had had "some very unpleasant matters to deal with arising out of" the want of a definite understanding with the committee, as to the premises there.

It was wished that the property at *Freetown*, *Baker's*, and *Tilletton*, should "be transferred to the committee of the HONDURAS BAPTIST MISSIONARY SOCIETY."

1848, August 10.—Mr. and Mrs. Kingdon were again at Belize, both suffering from dysentery caught at the new station.—Mrs. Kingdon not expected to recover. The water was unwholesome, and the refugees were removing. Mr. Kingdon had brought away all his effects, and had abandoned the place entirely.

1848, August 10.—The church at Belize, in reply to the committee's resolutions of May 26, say, that the lamps, &c. had been included by Mr. Kingdon in the sale to Colonel Fancourt, but had since been presented to the church by him;—that the church declined to urge any claims "on account of contributions made towards the *purchase or erection* of the late mission premises" at Belize; that the sister who had given the house in *Dean-street* "greatly disapproved of the attempts which had been made to *wrest it from the church*;" that they did not feel the force of the reasons given by the committee for the sale of the premises; that they declined the use of the ground on the Mosquito shore as "unavailable at present for any missionary purposes" there; that as to the piece of land at *South Stann Creek*, purchased from Messrs. Hyde, Hodge, and Co. at the nominal price of *one dollar*, for the formation of a *Karif* village, the church regretted that it had been "remitted into the hands of Mr. Hodge, *without first advising with them on the subject*;" they declined to hire of the committee the out-stations at *Freetown*, *Baker's* and *Tilletton*, even at a nominal rent, "submitting the following explanations as a reason." The italics are ours.

"**FREETOWN.**—At this place a lot of ground was granted by the Queen's representative to the Baptists of Belize, for a possession of a *burying-place*. At the sole expense of the church, the ground has been fenced in, cleared, and a school-house erected thereon, and on no occasion have the funds of the Society been expended thereon. Since our connection with the Society ceased, your agent has exacted a dollar for each interment. The Society having no longer any place in Belize, and, notwithstanding that our pastor drew up the grant, confidently, in the name of the Society, we consider that you ought to require no rent from us; and that you should not stand any longer between us and the free use of the property.

"**BAKER'S AND TILLETTON** may be treated of alike. At each place the ground was a free gift from the Messrs. Tillet; tenements were erected at the joint expense of the church and the Society—the latter [paying] *much the less*. With the knowledge of your agent they have been occupied by us, and [used] in carrying out *strictly the original design of all parties*; with this difference, that the expense for two years has been borne by us instead of the Society, the Lord signally blessing our labours in both stations. Your rent proposal is unsightly in our eyes; besides that, we apprehend considerable inconvenience would arise from a *rent tenure, in the event of repairs or improvements being made by us*. Moreover, other ground can be obtained freely when we express a desire for it."

The church concluded by expressing regret that, before deciding on the *differences* which had occurred between the missionaries, and which had "never extended to the church," it should not have occurred to the committee to appeal to them, "convinced that in such an appeal lay the legitimate hope of a peaceful settlement of all difficulties."

1848, Aug. 22.—Mr. Henderson says that the conduct of the committee as to the out-stations, was "*threatening to break up the settlement at Tilletton altogether*;" not the mission station only, but the settlement. Recent events had awakened so much suspicion in some who observed them, that they proposed that the *whole of the people should leave the place*. "I do not," says Mr. Henderson, "perceive any falling off as to their confidence in us at Belize. But the proceedings and spirit of the Society and its agents, since our separation, have completely dried up all their esteem" (that is, of the persons referred to) "for the Society at home."

1848, Sept. 13.—Mr. Henderson says that Mr. Kingdon had recovered, and seemed to be engaged in translations. "We visited them in their sickness, but have not done so since. The Wesleyans are offended at his joining the Church, and would not allow him to enter their pulpit (though he does not ask to do so), neither would the Episcopalians." "There is not a pulpit open for him, and excepting his visits to the houses of Spaniards, he has no congregation. It is a matter of speculation with me what the committee will do with him, and especially now that his church predilections have ripened into such intimacy."

1848, Oct. 6.—*The Baptist Missionary committee writing to the church at Belize, say of the ground at*

FREETOWN, it "was transferred to the Baptist mission by the Government to be used as a burial-ground, and we having accepted it, are bound to fulfil the trust. If, however, the government will acquiesce in our transferring it to you, we shall very readily do so. We seek to make no profit by it, and are only anxious that the trust shall be fulfilled. If, therefore, you will communicate with the proper authorities, and they are willing that we should transfer the property, we shall do so at once on hearing to this effect."

This sentence contains an acknowledgment that the committee are only trustees. But by proposing to let, they have treated the property as if the Baptists had no claim to the use of it as their own.

A letter from the government authorities at Belize, dated Dec. 9, 1848, informed Mr. Henderson that "should the original grant contain any covenant requiring the consent of the Crown to the transfer contemplated by you, that consent will not be withheld."

The committee, in this letter, again offered to let the property at BAKER'S and TILLETTON to the church at a nominal rent of one dollar. But as it is trust property, those interested had a right to the use of it free (see April 16, p. 94). If the committee had advanced any sum on it as loan or mortgage they were entitled to demand the repayment of that sum, and in default of repayment they might sell the premises to liquidate their claim; but even then they must not claim the property as their own, unless the whole premises were barely sufficient to meet their claim. But what the Society spent on any of these stations was neither as loan nor mortgage. "Belize" says, "The Society gave" it (p. 15). The friends on the spot, who vested the land and buildings in the committee as trustees, did so vest them, beyond all question, for their own use. But the committee, when they speak of letting the premises to the church, seem to treat as their own, property of which they are only trustees; and while alleging, as they do in this letter, the "duty they owed to the general interests of the mission" as requiring them to act thus, they seem to claim as theirs what was entrusted to them for others.

As to repairs, they say that "it would be but fair to preserve the buildings. This, however, we leave with you. . . If you decline to use them we shall regard the negotiation as at an end, and conclude that you make other arrangements more convenient and economical. Be assured, dear brethren, we shall ever rejoice to hear of your prosperity; what we have done has been done from no motives of unkindness towards you,

but in discharge of what we deemed as a duty we owed to the general interests of the mission."

In a postscript it is added, that Mr. Henderson had spent of the Society's money, at Baker's, 38*l.* 13*s.*; at Tilletton, 39*l.*: in all, 77*l.* 13*s.*; that "perhaps 50*l.* might represent the present value of this property;" and if that sum were paid "their responsibility would cease." The committee, instead of treating these gifts as added to the trust for the free use of the Baptists at Belize, demanded them as a debt from donors there, thus endeavouring to recall what had been "given" by donors in England; and they intimated that, unless this English gift were repaid, or the premises hired, the committee had a right to expect them to quit, and "make other arrangements."

In "Belize," the committee say that the Society "gave towards Baker's, in money and materials, 57*l.*," and that this 57*l.* was "entered by Mr. Henderson in his annual accounts." Here they say it was only 38*l.* 13*s.* This statement, made Oct. 6, 1848, shows that the one made in "Belize," June 15, 1848, was an error. But Mr. Henderson says, Oct. 24, 1848, "for Baker's, the only sum that appears in my annual accounts is 10*s.* for recording Mr. Tillett's grant."

1848, Oct. 13.—Mr. Henderson says, "Mr. and Mrs. Kingdon reside at St. George's Kay, an island about twelve miles from Belize, a place of resort for persons convalescent. He has no congregation here in Belize, nor any pulpit open for him."

1848, Nov. 10.—At this date the Wesleyan missionaries were "occupied in seeking satisfaction for reports Mr. Kingdon had circulated concerning them." He had also had a "narrow escape from being brought before the authorities," for what he had said of one who had "long been a consistent member among the Wesleys." He still lived at the island, visiting Belize once a week or ten days. His only ostensible means of usefulness was understood to be the holding of a meeting once on a Sabbath. Mr. Henderson, comparing the treatment he himself had received from the Society with its continued patronage of Mr. Kingdon, under such circumstances as these, says, "If this be not favouritism, what is? Half the money Mr. Kingdon has spent since he left the mission premises would have furnished my house, and rubbed out that blot upon the conduct of the mission committee, of sending a missionary, after twelve years of approved labour, to a strange home, without one room's furniture."

1848, Dec. 11.—Mr. Braddick, on the part of the church at Belize, replied to the Baptist Missionary committee's letter of Oct. 6. After referring to the reply of the

governor as to FREETOWN, and expressing a hope that as little delay as possible would now occur ere they came into possession of that property, he said that they declined to *hire* the stations at BAKER'S and TILLETTON from year to year, at a nominal rent, and then added (the italics are ours),—

"As to your requiring from us the amount of 50*l*. expended on the two stations, we cannot entertain the question as to all proper. Our Society has expended, say 40*l*. a year, in the shape of salaries to the teachers, for the past two years, and I confess *I cannot see any essential [difference] between our expenditure being restored to us by you, and yours being restored to you by us.* In both cases we profess to seek the divine glory, *promoting the same object, and in the same way.* Had the end sought by the Society been in any way defeated, the plea would have had reason with it at least; but this is not urged. Besides, *the ownership of the land, so far as the Society is concerned, is purely accidental, the church at Belize being the virtually responsible parties.*

"Indeed we have ever regarded *the withdrawal of any funds, which had been fairly appropriated to the cause of God in this country by Christian friends in England, as a step to be deprecated, and ALTOGETHER WITHOUT A PARALLEL, in the history of the Baptist Missionary Society, so far as my knowledge extends; and I will not trust myself to apply the term which defines it in my own mind.*

"We have, therefore, concluded to *occupy the stations until required to give them up, and trusting that you will see the duty of ceasing to insist upon any measure that might have a tendency to cripple a cause which has had much to struggle against hitherto, and will rather feel it to be a privilege to do your very uttermost to promote it, as one that has in it peculiarities of no common interest to the Baptist denomination.—I am, &c.*"

The strength of the position taken by Mr. Braddick on behalf of the church, will be felt by British Baptists more strongly if it be supposed that some donor of 50*l*. to a Baptist chapel in England, a chapel designed to be made *trust property*, and to which the friends for whom it is built have contributed the whole cost *beside*, should suddenly make use of the circumstance that he happened to have the title deeds in his possession to *recall his gift*, propose to *let* the chapel to these friends at a nominal rent, and if they did not consent to hire it, tell them, as the committee did the church at Belize, in their letter of Oct. 6,—I shall, in that case, "*conclude that you make other arrangements more convenient (!) and economical (!).*" Be assured, dear brethren, [I] shall ever rejoice to hear of your prosperity. What [I] have done has been done from no motives of unkindness towards you; but in discharge of what [I] deemed as a duty [I] owed to the general interests of [myself]."

1849, Feb. 10.—Mr. Henderson says, in a letter of this date :—"Mr. Kingdon has of late *visited Bacalar*, [a town in Yucatan, to the northward of Belize.] He had every facility afforded him by the inhabitants for prosecuting missionary work, but he became alarmed at reports concerning an attack from

the Spaniards, and left. He met, at the mouth of the Rio Hondo, five bungalows [large canoes or barges] with, it is said, about two hundred men on board. He came on to Belize, and manifested no disposition to return; but, as he says the Society *does not require him to quit Belize*, he is looking out for a spot to locate himself on, on the banks of the Old River.—P. C. Mag. 1849, p. 161.

1849, March 20.—The TRANSLATIONS which Mr. Henderson had been required to give up, when he ceased to be connected with the Society, *were restored to him*, by a vote of the Baptist Missionary committee of this date.

1849, April 10.—TILLETTON.—Mr. Henderson says, "Ever since the claims of the Missionary Society in London were urged to the property at Tilletton by Mr. Kingdon, *separate from the convenience of those worshipping there*, the Tillett family appear to have been discouraged, to say the least; perhaps I should be justified in saying, they determined on preventing the Society from deriving any benefit from the property. One method adopted was, that of gradually removing to BACKLANDING, and erecting a *place of worship there at their own expense.* As they are the chief employers of poor people, *Tilletton may now be said to be abandoned altogether.*"—P. C. Mag. 1849, p. 192.

1849, April 16.—*The Baptist Missionary committee, in a letter to the church at Belize, of this date, say (the italics are ours),—*

"While you admit that the mission properties at TILLETTON and BAKERS belong *legally* to the Society, you have concluded to occupy them until required to give them up."

"Our offering the use of the premises at the stations named, for a nominal rent, indicates our willingness to aid you *in the only way in our power.* To give you premises on which a *'considerable'* sum has been spent by us, and so enable you to dispose of them to-morrow, would be neither consistent with the interest of our denomination, nor with our duty to the Society. Of course we do not suppose it probable that you wish to dispose of them," but a good opinion of the integrity of your intentions would not free us from blame, if, in the course of years, the trust legally reposed in us were abused, and the property alienated. *This was our object in mentioning a nominal rental. It seemed better and less costly than a trust-deed.* The rent you decline; but on the terms mentioned in your letter we are quite ready to allow the premises referred to to remain in your hands. Praying that God may bless and guide you, I am, yours very sincerely, on behalf of the committee,

"JOSEPH ANGUS, Sec. B. M. S."

This letter (a copy of which we received just in time to refer to it here) brings the whole question as to property to a close. It acknowledges that the only "legal" authority vested in the committee, is to hold these premises in "trust," and for "the interest of our denomination." How, then,

as trustees, could they ask *rent* from those for whose interest and benefit the property was held? They could not claim even *interest* for the money which the Society had advanced, for it was *given* and thus *added to the trust*. How could they say that, to *let* the premises to those for whose use they were put in trust, proved the committee *willing to aid*, "in the only way in their power," those whose *right to the use of the property* it was theirs to guard? How could they say, that such a course "*seemed better than a trust-deed?*" How, after *selling and alienating from the use of Baptists in Belize* property *given* for their use in years past,—property which, even so far as *given through former committees*, it was not in the power of other committees to recall (they being only *trustees* of former *donations*),—how could they, after *selling and alienating* such property at Belize, to the amount of 1,400*l.* sterling, and using the proceeds at their pleasure, tell those *from whom it had been alienated*, that it was "better" that they should still be *liable* to be deprived of the rest of the property also, than have it secured to them by "trust-deed?" How could they say, that *the church at Belize, and the committee of the Honduras mission*, both of which possess the confidence of those who gave the greater part of this property, and of those also for whom it was given, *could not be relied on by the committee, who had alienated so much property already, not to alienate the little that remained?*

Mr. Henderson remarks on this letter :

"Does it not require some share of effrontery for the committee to tell a church, whose place of worship they have themselves sold, alienated, and disposed of, that they cannot give premises which we might dispose of to-morrow? . . . So far as TILLETSON is concerned, the use of it comes too late. It is *already abandoned*, and I fear I must say the change of locality is mainly attributable to the spirit exhibited by the committee and their agents here.

"As to BAKER'S, seeing we can obtain *nothing more than the use of the premises*, which is all we need for the present, but as nevertheless it would be an undesirable tenure when we *repair, enlarge, or rebuild*, we shall therefore probably use the present house at Baker's, and when a new one is necessary, erect the new upon another site. And this we are told, *is the only way in their power to aid us*. . .

"How little did my mind feel the importance of those high-sounding terms, when I made out the bills of sale of these properties in the name of the Society—'trust,' 'deed,' 'belong legally,' and interest of our denomination."

By consenting to "allow" these premises to remain in the hands of the church, though Mr. Henderson is still their *pastor*, the committee *write their own condemnation* for having before alleged that very connection as a reason why they *could not allow the late meeting-house to remain so too*.

For they say in "Belize," p. 16, when stating why they could not permit the church

to use their former MEETING-HOUSE, even at a nominal *rent*, that it would have been to "hand over property, for which they are responsible, to one in whom, as a missionary, they have ceased to confide." And at the annual meeting of the Society, in 1848, the secretary said, that "while the church was *connected with Mr. Henderson, the committee did not feel it right to appropriate to it any of the Society's money*" (p. 88).

But if there was reason in this objection at all, there was the same reason why the committee should have *refused to allow the church to use the premises at Baker's and Tilletton* (that is, according to their own claim of *right* to refuse the use of them), so long as Mr. Henderson was their pastor.

1849, April 24.—*That strong dissatisfaction exists among the members of the Society with the views which have been entertained by some members of the committee as to the power which the Society should exercise over it, was shown in the most expressive manner at the last annual meeting, where the proposal to obtain a charter of incorporation for the Society, which would have enabled it to hold and treat the property accumulated by donations to the Society, as personal property is held and treated by individuals, instead of holding it by trust deed, was rejected with only one dissentient voice.*

A special committee was also appointed "to prepare a schedule of all the property vested in trustees in the name and behalf of the Baptist Missionary Society," stating its nature, where situate, tenure, names of trustees, original cost, subsequent outlay, present value, "with any other particulars connected with the property, and the influence which it exerts on the welfare of the Society."

We regret that the examination of property formerly held by the Society, but disposed of by the committee, was not included among the objects of this resolution.

All the difficulties, said Mr. E. B. Underhill (now a secretary) which had arrested the mission in its course, had been connected more or less with the question of property. He would not say whether it was right or wrong that the committee should *interfere with the independence of mission churches*; but he urged the Society to adopt some general *law or principle* on which the future accumulation of property should be governed, and referred to the dissatisfaction existing in the country as a reason for urgency. See Baptist Reporter, p. 221.

1849, May 30.—Mr. Henderson says, while referring to the course pursued by the committee, "*I know not if I shall ever recover the shock*. . . I am now resting a week, my exhausted faculties claiming indulgence. I have got into a sort of ner-

vous irritability, which prevents sleep; this has succeeded the cessation of inward fever with which I had so long been afflicted."

Mr. Henderson states, that the church had lately received from George Tillett, Esq., the gift of a lot of ground in the Barrack-road, Belize, value 24*l*. The gift is a proof of the confidence which he continues to feel in Mr. Henderson and the church under his care.

1849, August 1.—The Missionary Herald acknowledges, among foreign letters received, "HONDURAS, BELIZE, J. Kingdon, Feb. 20, March 10, April 7, May 9." On May 9, therefore, Mr. Kingdon was still at or near Belize.

1849, August 29.—Mr. Norton, in a letter to Mr. Angus of this date, after making an inquiry respecting FREETOWN, said,—

"The proposal to let the premises at BAKER'S and TILLETTON to the *cestui que trusts*, seems to me to have been at variance with the rights of trust property. If you can set me right on these points, and prevent mistake, I shall be much obliged.

"You state, in your letter to the Strict Baptist Convention committee, of Jan. 21, 1848, that the committee informed the church [at Belize] that they were willing to obtain for them a pastor. This promise I have never seen. Will you please to state where it is to be found, or in what letter, and in what terms, it was made?

"Again, are you quite sure that 38*l*. 13*s*. appears in Mr. Henderson's annual accounts, as having been expended by the Society on BAKER'S? Mr. Henderson states, that only 10*s*. appears there for recording the grant of ground."

1849, August 31.—Mr. Angus, in reply to Mr. Norton's inquiries of August 29, admitted that the committee were only "trustees" of the burial-ground at FREETOWN, "not, however, for the church, but for the Baptists;" he also said,—

"The rent proposed for BAKER'S and TILLETTON was nominal, and is necessary to prevent occupiers becoming absolute owners, without any trust. In our colonies, occupancy for a certain term gives a title absolved from trust.

"As to the 38*l*. 13*s*., it is entered in our accounts as paid in money, or in building materials, to Baker's—I think in building materials; but I cannot now refer to the documents."

With respect to FREETOWN, we may remark that the Society, as trustee, had no reason for taking either the house or ground out of the hands of the "Baptists" of Belize, who had expended so much on them. The fact that the Society had ceased to support one of them as a missionary, had nothing whatever to do with permitting the Baptists to manage their own ground. So far as our knowledge goes, the trustees of Baptist burial grounds in England do not interfere with their management at all. Secondly, the Society, as trustee, did not faithfully execute its trust after assuming the management; for, though it charged for each interment, it permitted the fence to go to wreck, so that the swine entered by the breach. (See P. C. Mag. 1848, p. 382.) Thirdly, the Society, instead of giving to the Baptists of Belize all needful proof that it consulted their interest, and that alone, in its management of the property, has actually committed a breach of trust by excluding them from the house erected by them there, and in the use of which it was bound to protect them; in short, it has so awakened their distrust, that they have applied to the governor

for leave to remove the Society from its trust. Fourthly, as this ground was granted for the use of the Baptists at Belize, the chief thing to be feared was, the limitation of that free use by others; and the Society, by proposing to let it to them seems to us to have actually committed such a breach of trust, on their part, as Mr. Angus says the Society was merely endeavouring to prevent on the part of others.—See Let. of Church, Aug. 10, p. 92.)

With respect to BAKER'S and TILLETTON, the same remark applies. There does not seem to have been the least reason to fear the power of a bill of sale, according to the usages of that colony, to secure a "trust legally reposed" in trustees (see committee's letter of April 16, p. 94) against an improper use of the property on the part of those who have the right to use it. But if there was reason for such a fear, it might most certainly have been prevented by trust-deed, an alternative of which the committee were well aware. (See letter of April 16, p. 94.) But there was another danger, proved by facts to be more real, which would have been also prevented by trust-deed, namely, that of the assertion of a degree of power over the property, by the trustees themselves, inconsistent with the rights of the *cestui que trusts*. The Society has actually sold property to the amount of 1445*l*., of which the trust was "legally reposed in them," it has "alienated" trust "property" to that amount. And with respect to these very premises at Baker's and Tillett, it has told those who are entitled to use it, that, if they did not repay the Society what it had given, as a kind of fine, to induce it to give up its trust, or else consent to hire the premises of it, they would be expected "to make other arrangements, more convenient and economical." (Let. of Oct. 6, p. 93, col. 2.) The assumption of this power to exclude them unless they hired, or paid a fine, was itself a breach of trust such as Mr. Angus says this proposal to let was intended to prevent. The committee did not approve of a trust-deed, which would have prevented danger on either side; the reservation to themselves of such power as they thus exercised, was, they said, "better." (See Let. Ap. 16, p. 94.)

Mr. Angus says nothing in reference to the alleged promise to obtain for the church a pastor.

Nor does he say that the 38*l*. 13*s*. alleged to have been spent on Baker's, was entered in Mr. Henderson's annual accounts; so that Mr. H. is probably quite correct in saying, that though money and materials belonging to the Society were used, the Society was afterwards repaid, and that only 10*s*. appeared in his annual and balanced accounts as spent by the Society on Baker's (see p. 27).

From this Narrative of events it appears that few have been called to pass through a more painful series of imputations and injuries than Mr. Henderson; but we rejoice that no doubt remains as to the sterling excellence of his character both as a Missionary and a Christian. May those who have thus injured him, and treated the church with such severity and unkindness for his sake, be induced, as far as possible, to make amends to them for all; and may these evils, buried from remembrance by confession, ample restitution, and unfeigned expressions of regret, leave only the warning of wisdom for time to come.



## Reply to "Belize."

MR. HENDERSON visited England in the middle of June, and left it about the middle of October 1847. During the intervening months he had occasion to meet the committee at Moorgate-street, and was in frequent communication with them. Had the charges contained in their pamphlet been mentioned at that time, it would have afforded him an opportunity of defending himself in person. The committee then were silent, but eight months after his departure for Honduras these statements are ordered to be printed for private circulation; and even then the committee do not inform him of the step they have taken.

We forwarded to Mr. Henderson a copy of their pamphlet; but three or four months had to elapse before we could receive a reply. Mr. Henderson also had too little leisure either to reply minutely to *all* its charges, direct and implied, or immediately, even to those which he resolved to answer. As his engagements would permit, he forwarded to his friends in England, in separate parts, replies to those which he thought called most for refutation. But as there are many other statements likely to leave an injurious impression, if not replied to, it has been thought best to incorporate his remarks with observations more at full. His friends were anxious also to see their way quite clear as to the desirableness of adopting this mode of reply. This will account for the delay.

Mr. Henderson writing from Belize, 13th September, 1848, says, "I regret exceedingly that my own time, and that of the committee of the Baptist Missionary Society, should be employed in anything except what is directly promotive of the sacred cause of saving truth. Nevertheless, as a root of bitterness has sprung up, I should be wanting in respect for truth itself did I shrink from duty at any of her calls. When, last year, I was called in the providence of God to visit England, I had frequent occasion to mention facts which reflected on the mission committee, and some surprise was expressed at their continued silence. I remember the answer I had from one who appears to have been better acquainted. He said, they will gather up the various facts from publications, and reply to them direct to their subscribers, giving their own statement

through the machinery of the Society. The appearance of 'Belize,' a pamphlet of sixteen pages, dated the 15th June, 1848, for private circulation, fully justifies this conjecture. A copy being privately sent me, I" [propose to make] "some strictures on 'Belize,' to confirm what I have already written, and to guard friends from conclusions that the perusal of that pamphlet might induce."

And on the 24th October, 1848, he says, "Since forwarding you the former part of my reply to the 'Belize' pamphlet, I have had very painful reflections on the nature of the contest between myself and the Baptist Missionary Society, and heartily desire a speedy termination to it, both on account of the occasion it gives to the enemy, and the very serious interruption to my labours. When I reflect how long this same subject has been agitated, I am led to ask, are these the fruits of holy honest efforts for the Divine glory? or am I to take them as indications of God's will to refrain? If I had not evidence of success here, and approval of what I have done by those who I esteem at home, I should be induced to adopt the latter opinion."

The whole of the Society's pamphlet is given in the following paragraphs, printed in smaller type.

PAR. 1.—"There is perhaps no station connected with the Baptist Missionary Society, which has been sustained by them with greater anxiety than Belize. For five and twenty years the Committee have watched over it with unceasing care, and amid almost incredible discouragements."—Page 3, line 1 to 6.

These introductory remarks in no way agree, as appears from our Narrative, with the general tone of statements hitherto published by the Society, which are all in an opposite strain. The reader may judge for himself of the discouragements referred to, and their causes. They are, 1st, *loss of life and consequent fruitless expenditure*. Of the fifteen persons, including missionaries and their wives, sent out from England since the commencement of the mission, *the five* who died were *all* sent out at the only season that is marked as fatal to Europeans, and is especially so to new comers:—viz., the months of June, July, and August. All of them died almost immediately. The one who lived longest (Mr. H. Philpot) was consumptive before he left England. He arrived on the 30th April, and died on the 7th Sept.

1837. The *eight* whose departure from Europe was better timed, all survive to this day. But only *two* of those who arrived in the height of the dry weather, escaped death; and they, each of them, lost a partner. These were, Mr. Bourn, whose wife died two months after they landed, and Mrs. Weatherall, whose husband died in the full vigour of life, eight days before the ship reached its destination. 2. *The failure of some of the agents appointed by the committee.* Mr. Bourn, who occupied the station more than twelve years, proved unworthy of the confidence of the Society. Mr. Buttfield and Mr. Kingdon, more recently sent out, were found to be as wanting in spirit and capabilities as in that oneness of mind with the church and the missionary already there, which were all essential to usefulness. Apart from these causes, the discouragements have been such, and such only, as characterize every work of the kingdom of God, and can in no view of them be deemed *incredible*. So far as prudence and wisdom have been in action, success has been proportionate. Even the committee state that, "*the general success of the station has not been discouraging*" (see line 12); and, we may add that it will not suffer by comparison with at least the generality of the Society's stations.

Par. 2.—"It has been maintained thus far, not so much on its own account as in the hope that it might become an opening into the interior of Central America. The fixed population is about 4000. They are now amply supplied with evangelical instruction; and the disturbed state of the interior, with the policy of the local governments, has, for some time, precluded all extension of evangelical effort. The general success of the station has not been discouraging, though not such as of itself to justify the great expense and anxiety which the maintenance of it has incurred. More than once the Committee were on the point of withdrawing from it; and at length they have taken measures to effect this purpose, under the conviction that their funds can be more satisfactorily employed elsewhere."—Page 3, line 6 to 18.

The importance of Belize as a missionary station does not depend on its own immediate population merely, any more than that of Hong-Kong, or Fernando Po, considered apart from their adjacent continents; and perhaps it depends on it less than they do. The population is, however, much nearer

8,000 than 4,000. The result of the census of 1833 was 4,537; but since that time the number of inhabitants has greatly increased, and is now probably very nearly double. The West India Guide, published in 1844, in connection with the Royal Mail Steam Packet Company, estimates it at 8,000 in 1841 (see p. 236), and it is now oftener stated higher. Besides its situation on the border of decidedly the most populous part of Spanish America, it is the chief emporium of trade for all the neighbouring States, and the only spot upon the continent for thousands of miles around, where Protestantism is in actual contact with native superstition. The long cherished hopes of extending the influence of the mission were never brighter than when the station was given up by the Society; and the first effort to introduce the Gospel into the State of Guatemala in the interior (notwithstanding the contrary is here implied), had been successful, though not unchecked by opposition.

That the people of Belize are "*amply supplied with evangelical instruction*," is not the fact. The Episcopal Establishment, and Wesleyan Mission, have three places of worship, the two with accommodation for 2,000 persons at most; but there is no exhibition there of the doctrinal sentiments and practices which, as Particular Baptists, we believe to be scriptural, save in that church which the Society has virtually cast off. Nor does the church there feel it to be of small account to the future interest of this part of the continent that their principles should continue to be maintained at Belize.

We have, in the above lines, the first intimation, either private or public, that the committee ever before thought of abandoning the station at Honduras. "*The great expense and anxiety* which its maintenance has incurred," are represented as sufficient to nullify its "*general success*." A comparison of the relative expenditure and success of Belize and other stations of the Society will be found in the narrative, Part II. sec. 6, p. 15. Some other points of comparison will be found in the following tables.

COMPARISON OF THREE STATIONS DURING TWELVE YEARS.  
(Viz. from 1836 to 1847 inclusive.)

|                                    | Total Expenditure. | Average for one year. | Average paid Agency.  |
|------------------------------------|--------------------|-----------------------|-----------------------|
| Honduras.<br>Established 1822.     | £7,819 1 3         | £651 11 9             | 1 Missionary 3 Helps. |
| Bahamas.<br>Established 1833.      | £12,100 6 8        | £1,008 7 5            | 3 „ 6 „               |
| Ceylon.<br>Established about 1812. | £21,716 9 11       | £1,809 14 2           | 4½ „ 40 „             |

RESULTS.

|                | Increase of Members. | Average Scholars. | Average Hearers.           |
|----------------|----------------------|-------------------|----------------------------|
| Honduras ..... | 200                  | 200               | 350                        |
| Bahamas .....  | 2,460                | 250               | „                          |
| Ceylon .....   | 400                  | 900               | Preaching in 150 villages. |

**COMPARISON OF THREE STATIONS DURING A PERIOD OF SEVEN YEARS.**  
(From 1841 to 1847 inclusive.)

|                                                  | Total Expenditure. | Average for one year. | Average paid Agency.  |
|--------------------------------------------------|--------------------|-----------------------|-----------------------|
| Honduras .....                                   | £5,078 7 1 ....    | £724 15 3½ ....       | 1 Missionary 5 Helps. |
| Fernando Po. }<br>Established 1841.              | £19,838 7 9 ....   | £,2838 6 9½ ....      | 5 „ 14 „              |
| Serampore (1799 to 1806). }<br>Established 1793. | £16,425 0 8 ....   | £2,340 8 8 ....       | .. ..                 |

**RESULTS.**

|                | Increase of Members. | Average Scholars. | Average Hearers. | Translations.        |
|----------------|----------------------|-------------------|------------------|----------------------|
| Honduras.....  | 80 ....              | 250 ....          | 250              | Karif and Mosquito.  |
| Fernando Po .. | 80 ....              | 170 ....          | 270              | Fernandian and Bubu. |

The result of such comparison is greatly at variance with the committee's statement, that "their funds can be more satisfactorily employed elsewhere." If it be said that the expense has been larger in proportion to the number of missionaries than at some other stations, we reply, that the sums spent in five unsuccessful efforts to increase the agency from home has contributed to this; that it is obvious also that much of the expenses of a large establishment, including erections, repairs of buildings, &c., are little less with one European missionary than with several; that the land at Belize being low and swampy, requires to be filled up with earth or gravel, not only once, but again and again in order to keep it dry and healthy, which is an expensive work; that the rate of wages and labour of every kind is exceedingly high; the price of clothing and manufactured goods exorbitant, and that provisions such as Europeans live on are very dear. But most of these expenses were known when the mission began, and certainly as well known when the committee sent Mr. Buttfield and Mr. Kingdon out, as when they withdrew them.

But the committee have not wholly withdrawn from Honduras, according to the intention expressed in "Belize." They have shown, practically, that, notwithstanding its expensiveness, they still feel its importance, as a point for extended efforts, notwithstanding the "disturbed state" of the interior, and "the policy of the local governments," by retaining Mr. Kingdon as their missionary there, after selling the premises and giving up the station, and in the face of their conviction, that the place is already "amply supplied with evangelical instruction," and "that their funds could be more satisfactorily employed elsewhere."

Par. 3.—"An explanation of the circumstances that have led the Committee to this decision is due to their friends. At the earnest request of Mr. Henderson, who was at that time the missionary of the Society, a missionary printer was obtained and sent out to Belize in November, 1844. He was sent 'to print the scriptures and religious tracts in the languages' spoken in Central America, and was to give himself to 'teaching and occasional preaching,' as opportunities might allow.\* Within a very few weeks of his arrival at Belize, various personal differences sprang up between him and Mr. Henderson, on which they both

wrote to the Secretary in July, 1845. The nature of their differences is sufficiently referred to in a subsequent page. It is enough to state, that neither Mr. Henderson nor Mr. Buttfield ascribed them to diversities of judgment on communion. On the receipt of these letters, the Secretary wrote at once to both, correcting some misapprehensions of Mr. Buttfield's, and suggesting to him to confer with Mr. Henderson on their differences: and asking Mr. Henderson not to urge the Secretary to lay the letters before the Committee, and stating his conviction that the spirit and temper he had displayed to Mr. Buttfield the Committee could not but condemn. Mr. Buttfield acted upon this suggestion, and communicated with Mr. Henderson, but without any satisfactory result."—Page 3, line 18, to page 4, line 2.

Of their disagreements, Mr. Henderson says, "Personal differences are said to have sprung up between Mr. Buttfield and myself. I should be inclined to say that 'personal differences' were produced by other differences." And Mr. Buttfield, in a letter to the committee, dated Belize, 18th December, 1845 (read before one of us), corroborates this statement. He was understood to complain that Mr. Henderson would not admit that he had *any* differences with him, and said that he had been all along quarrelling with himself. He was also understood to state that Mr. Henderson said it was *not out of disrespect* that he had returned Mr. Buttfield's written confessions and conditions of peace, asking him how he would like to look at the first part of it in time to come (because so humiliating to himself), p. 42. To the statement of the committee that Mr. Buttfield's application to Mr. Henderson led to no satisfactory result, Mr. Buttfield has thus furnished a satisfactory reply; and Mr. Buttfield adds, that Mr. Henderson urged him to go to work in the mean time, saying, "That in that way their differences would be healed." Mr. Henderson was far from unwilling to receive his overtures, but was chiefly concerned that he should give himself to the duties of the station, convinced that in that manner they would be more likely to agree than as the result of any written declarations; which is in itself a proof that the differences on his part were not "*personal*." This is also proved by Mr. Henderson's letter to the committee, which is given in the "Narrative." As to his silence respecting communion, Mr. Henderson writes, "In my communications (to the committee) I was silent, because the committee was silent;

\* Letter of Instructions, Nov. 4, 1844.

but on the first occasion on which they put the question, I distinctly stated that but for this my separation could not have taken place. I never made any appeal to the committee on communion, regarding the bible and the church as alone competent to decide the question." And again, "I submitted not my views on the question to man, but consulted God's word direct; and I should regard the missionary as unworthy of the confidence of the Baptist denomination, who would consult at all a mission-committee on the subject. More especially did I not express to them my sentiments, knowing it to be a silent question with them. I felt as if it would be casting a firebrand into the Society. Therefore, unless required to do so by the committee, I might have lived and died without ever at all mentioning the matter in such a quarter."—Letter of Nov. 10, 1848. But even if none of the missionaries had ever referred to the communion question at all in their letters to the committee, it would be no *proof* that it was not a cause, nay, the first and chief cause of their want of harmony. But that it was so is not only shown in the preceding Narrative, it is also evidenced by Mr. Buttfield himself in a letter to the editor of the "Primitive Church Magazine," dated August 2, 1847, where he says, that "he, Mr. Henderson, objected to me and Mrs. Buttfield communing with the church at Belize, although we were Baptists and came recommended by the society, unless we gave a second experience, and be received as though we had never been members of a church." And again, "Mr. Henderson informed me that it was a rule with the church that none should sit at the Lord's table with them, but those actually in church membership." These statements (though Mr. B. misunderstood the nature of the "rule") show that this subject did occasion difficulty.

There might be reasons why even Mr. Buttfield and Mr. Kingdon should be as silent in their letters to the committee upon this neutral question as Mr. Henderson confessedly was for a time. But they were not so entirely silent. Enough transpires, however incidentally, in one of Mr. Buttfield's letters to the committee, written in July, 1845, irrespective of other evidence, to show that the question was in agitation, and that it affected his mind.—(Let. p. 9, line 33.) When he speaks of Mr. Henderson's "*exclusive system*," it is plain that *close communion* is the thing alluded to. And though Mr. Henderson did not refer to the subject at that time for the reasons given, he did so shortly afterwards in a letter to the committee, to which Mr. H. himself refers in the Primitive Church Magazine, 1848, p. 174, saying that he asked, "If it be a crime in their eyes for me to be a strict Baptist."

At this early stage of the matter, instead of placing the letters of the missionaries before the committee in due course, the secretary took upon him the responsibility of keeping their contents secret, at least officially so, while he wrote to Belize and awaited a reply; by which means, letters written in July 1845 were not answered with the authority of the committee till Feb. 16, 1846, and their reply reached Belize only on the 13th of April following. For this delay of five months the secretary alone appears to be responsible. It is not easy to trace what influence it actually had upon the differences which have produced such painful results; but it cannot be supposed that so long a state of suspense would improve matters. Nor did it. Mr. Henderson strongly disapproved of this interference on the secretary's part; and when the letters were laid before the committee, the fact that their secretary had already written to Mr. Henderson, was calculated to lead to a decision agreeing with the opinion he had himself expressed. To give his own view of Mr. Henderson's spirit and temper, and especially one so partial, must certainly have an unhappy tendency. There were, confessedly, "some misapprehensions" on Mr. Buttfield's part, which the secretary corrected. But we are not told the cause of the "unsatisfactory result" of his application to Mr. Henderson. Mr. Henderson says, that he himself was requested to acknowledge that he had sent home false statements respecting Mr. Buttfield.—(P. C. Mag. 1848, p. 175.) It is not impossible that such a retraction in writing would have been considered a satisfactory result. It would certainly have condemned Mr. Henderson's former complaints of Mr. Buttfield as unfounded, and given Mr. Buttfield reason to allege that he had been misrepresented and ill-used. But Mr. Henderson could not make such an admission. He was prepared, however, to overlook the past entirely, if only Mr. Buttfield would "proceed at once" to mission work.

Par 4.—"In the meantime Mr. Kingdon had been sent to Belize, and it was hoped that his arrival would reconcile these differences. He was accepted chiefly for translation work. It was supposed however, that as Mr. Henderson had suggested the commencement of a second station at Belize, Mr. Kingdon would preach in some less privileged district of the town, where ultimately a church might be formed. This, of course, was to depend upon the openings there. He was informed, moreover, that he had no connexion with the church at Belize, and was not sent as a pastor to them."—Page 4, lines 3 to 12.

Was the "hope" that Mr. Kingdon would reconcile differences at all sustained, either by his past history or by his views of church order, &c.? Ignorance on the latter point ought not to be pleaded, and, if it existed, might easily have been removed. Matters

of such vital import to the happiness of a church and the harmony of a station are surely worthy of examination and care.

Again, was it "chiefly for translation work" that another missionary was needed at Belize? It is repeatedly stated that Mr. Kingdon was sent out "*as a translator*." It is even added by the secretary, that it was as a translator, "rather than a *preacher*, and not as a pastor."—(P. C. Mag. 1847, p. 414.) Mr. Henderson had already acquired a knowledge of two Indian languages, and had made cheering progress in translating the scriptures into both. Though not an academician, he has some acquaintance with Greek, and the great end for which help was needed, and for which it was professedly sent, was to enable him to make more rapid progress in his translations. — (See Reports of 1844 and 1845, and Mr. Henderson's letter in Narrative, p. 65.) But to do so, he needed to be relieved from other labours. Mr. Buttfield had come out, both to afford him help in those other labours, and to print what he translated; but as Mr. Buttfield failed in relieving him of the school, and would do nothing but print, a schoolmaster and a preacher were still needed to enable the *translator* to feed the press. Mr. Kingdon would have to sit down for a year or two at least to acquire a native tongue, before he could take a single step in translating; and it has been seen that, when requested to take the school, he refused to stoop so low, p. 67. s. 16. Was Mr. H. to give up his translations to one who, though said to be learned in the Greek, was *totally ignorant* of the native languages? And in that case, what could Mr. Buttfield have found to do, unfit as he was for teaching, unused to preaching, and having capacity to print alone?

Mr. Henderson had long desired to establish a "*second station*" for preaching on the opposite side of the river, in that larger section of the town where the Episcopalians and Wesleyans alone have places of worship, but which, in every other respect, is the *more* "privileged district." An humble house in Dean-street had been given by a member of the church to facilitate this object, and it would have been easy for one of the three missionary brethren to occupy it on the Lord's-day, while they laboured together through the week. But to argue from this that a *second station*, such as Mr. Kingdon had planned and afterwards executed, was pleasing to Mr. Henderson, is incorrect, and much more so to say, that "*he had suggested*" its formation.

When asking for a coadjutor in 1843, Mr. Henderson gives as a reason to the committee, that he may be enabled to reside for some time among the Mosquito men, to perfect himself in their language (see Report

for 1844, p. 64). And in a letter to a member of committee, dated Belize, Honduras, 27th April, 1846 (see Narrative, p. 7), he says, "On the arrival of Mr. Kingdon, he also informed me, that he had his *advice from England*, from Mr. Angus, to form a new church, a separate station. On the second week, arrangements were completed *contrary to all my persuasions*. Indeed, this was the true, and only cause of non-cooperation, between Mr. Kingdon and myself. The thing from that day was rendered morally impossible. I needed to spend some time among the natives; he amongst another tribe when I should return. It is plain that *but one station for constant preaching* could be supplied by us, as but one missionary in Belize could be calculated upon at one time." And though Mr. Henderson afterwards consented, because the thing had evidently been pre-determined upon, he says again at a later period, "So I was [favourable to the formation of a second station], but one that should be independent of the Society in every way [*i. e.*, a self-supporting native church], and not a church in *opposition to the one already in existence*." "When Mr. Kingdon arrived," says Mr. Henderson, "he was allowed to sit down at the table of the Lord, being regarded as a transient member *about to become pastor of another church*, and it was hoped, in *concord*, too, not in *hostility*."—(Narrative, p. 66, sec. 8). But when Mr. Henderson distinctly understood that the church which Mr. Kingdon was about to form, contrary to his wish, was also to be formed on open-communion principles, and that whatever might be professed, its proceedings were *really and practically* in opposition to the one of which he was pastor; then, though he had consented to preach at the opening of the *place of worship*, he openly declared his most decided disapprobation of this further step; and at once wrote, tendering his resignation to the committee, if these brethren were supported in such a course. There is a marked difference between a second church, as at Tilletton, with a native pastor, swarmed off from the original one, and a free-communion and disconnected church under Society agency; and even between a *dependent preaching station* and a *separate church*. After the opening of the station, and before the formation of the church, Mr. Henderson remarked to the committee, in the letter in which he informed them he must resign if not supported, that now a second station was talked of, some purposes were frustrated. Mr. Buttfield's own testimony on this point, in a letter to the editor of the Primitive Church Magazine, dated Belize, the 2nd August, 1847, is, "I believe that Mr. Henderson did not know whether

it was to be a strict or a free communion church, until the hand-bill notices of the opening sermons were printed." And again, "After a suitable place had been obtained, Mr. Henderson altered his mind on the matter, and intimated his intention of withholding his countenance from the new station. He, however, preached one of the opening sermons; but, notwithstanding, he did withhold further countenance, and more than that he decidedly and strenuously opposed the second station."

Mr. Braddick, also a deacon of the first church, writing to the Society in Dec. 1845, after speaking of the happiness the church had felt at Mr. Kingdon's arrival, says, "But, my beloved brethren, I am sorry to say he has set his face against Mr. Henderson, and taken up the side of Mr. Buttfield; that he has withdrawn himself from the mission premises and started another church, called the second Baptist church, a *free-communion*, in another part of the town." Mr. Braddick then gives his judgment against such a step, and adds, "instead of a revival in the cause, it seems as if it will be a hinderance. *I know it grieves Mr. Henderson very much.*"—(Narrative, p. 54.)

The statement that *the formation of a second church at Belize, "was to depend upon the openings there"* coming after the declaration that "Mr. H. had suggested the commencement of a second station," shows that it was expected that Mr. Kingdon would form a second church. The existence of this expectation is further supported by the subsequent approval which the committee showed of what Mr. K. did. Why he was instructed "that he had *no connection with the church*, and was not sent as a pastor to them," seems inexplicable unless he was to form another church, for otherwise he would be expected to have the connection of a member. And as the church had expressed no wish to be furnished with another pastor, there seemed no reason to guard against such a supposition unless Mr. K. were thought desirous of being pastor, or possible events might seem to make it needful to guard against the thought.

"Par. 5.—"Shortly after his arrival in Belize (Dec. 1845) Mr. Kingdon found Mr. Henderson 'quite favourable to the formation of a station.' . . . 'This (says Mr. Kingdon) I was happy to find, as I feared his singular notions and practices\* would often prevent my concurrence with him in the same church; besides, I could not think it right for two missionaries to sit down in the same place hearing one another instead of using in two different places the means appointed for converting the heathen.' The second station was therefore begun at a considerable distance from the first: Mr. Henderson preaching at the opening."—Page 4, lines 13 to 23.

"\* \* \* Such as, after baptizing persons, to keep them from the table sometimes for months, and sometimes not receiving them at all: the carrying people's words into the pulpit and jeering at the speaker; preventing those from partaking at the Lord's table who have not paid their monthly quota."—*Letter of Dec. 1845.*"

Mr. Kingdon says, "*quite favourable.*" Mr. H. says, as already shown, "*contrary to all my persuasions;*" viz. as to such a station as Mr. K. wished to form.

Mr. H.'s "*singular notions and practices*" are said to have awakened Mr. K.'s fear that he could not concur "with him in the same church," and in a *note* three examples are given of the kind of practices referred to. This was as early as Dec. 1845, the next month after Mr. K.'s arrival. Two of these were practices of *the church* as such, and not of Mr. Henderson as depending only on his will. If Mr. Kingdon strongly objected to the practice of *the church*, on any points which he deemed of importance, he was not likely to concur either with church or pastor; and this difficulty was much more likely to arise as to receiving the unbaptized, than on either of the two points mentioned. This though certainly known to Mr. Kingdon when this letter was written, was not expressly mentioned, although it was a difficulty just "such as" those he mentions. His silence on the subject afterwards proves nothing as to its real influence in what transpired. If, too, Mr. Kingdon and the committee had only taken these things into right consideration before he went to Belize, all after difficulty might have been prevented. As to the practice of the church respecting baptized persons, Mr. H. says, "I believe the history and practice of Baptist churches, will show that there is no irregularity in our practice at Belize, of not admitting persons who have been baptized, to the table, till after the church, as well as the administrator of the ordinance, has been satisfied with the candidate's views of Christian doctrine and duty."

To the charge of jeering in the pulpit, Mr. H. replies, "If it be meant that I name the parties as well as their words in the pulpit, it is not true in one instance. If (that I have repeated their words) in reproving sin, it is true. And what preacher would not feel himself at liberty to do the same? Mr. Buttfield was rather acute at discerning matters of this kind, often making the discovery before the intention was known to myself."

"As to the third alleged objectionable practice," he says, "It occurred but *once*, and arose from an attempt to effect more for the funds of the Missionary Society. At a Church meeting held on the 2nd of January 1845, it was resolved that any member neglecting for three months to contribute to the funds, *without giving any reason*, should be considered as having withdrawn from our communion. In July following, I find, by the church-book, sister Williams under discipline for neglecting this rule. As members are not allowed to

partake while any case of discipline stands against them, she would have been prevented whatever had been the cause [of discipline]." It was a breach of a formal engagement, and if unable to contribute, which there does not appear reason to suppose she was, — she could have kept her promise by merely stating the fact. A *solitary case* like this, and that the act of the Church, does not in the least prove that Mr. Henderson had "singular notions and practices," which would prevent co-operation with him.

These were but examples of Mr. Kingdon's objections, not the whole. Surely something weightier was among the things untold. The way in which these things are all charged to Mr. Henderson, shows no friendly feeling towards him, and the omission of what was more important deprives them of the appearance of candour.

Mr. Kingdon quite mistakes the character of the Church at Belize when he attributes the power of receiving or excluding members to the *Pastor*. This power is watchfully retained by the Church as their exclusive prerogative, as is the custom in most Strict Baptist Churches.

That the committee had a good opportunity of knowing that difficulties were felt by Mr. Kingdon, and good reason for inquiring into them, *before he left England*, appears from a letter written by himself to Mr. Crowe, then at Guatemala, dated 1st April 1846. When, for the first time relating his arrival and objects, he says—"But before coming on (from Jamaica to Honduras), we went home for a few months; and arrived here in November. We took up our abode with Mr. and Mrs. Henderson for a fortnight. Having heard enough of Mr. Henderson's crochets, I had told the committee that, willing as I should be to work with Mr. Henderson in the translations, I must have a preaching station of my own; and I lost no time on my arrival before asking him if there were room here for a second Baptist cause."

The plea of waste of strength by hearing one another, loses its force when coupled with Mr. Henderson's own plan of action as given in his letter to Mr. Green, and with the fact that Mr. Kingdon's *chief* object was *translations*.

The distance between the two stations, here called "considerable," was about a mile, in the same town.

Par. 6.—"Quarrels again arose; still on personal differences. Mr. Henderson then wrote to the Committee, requesting that all the correspondence might be laid before them, and stating that if the Committee would not take his part he must beg them to accept his resignation, and give him enough to carry himself and family to America, adding that an offer of a compromise 'would insult him.'—Page 4, lines 24 to 30.

Mr. Henderson's account of "the true

and only cause of *non-co-operation*," between Mr. Kingdon and himself has been given: it was the diversity of their plans and views. The only circumstances like "quarrels" which occurred before "Mr. Henderson wrote to the committee requesting," &c., were these. One of them was related, in the letter above mentioned, by the committee, and which was one of those upon which they decided to reject Mr. Henderson's proposal. It was dated December 18, 1845. He informed them of the fact that Mr. and Mrs. Kingdon, after hearing him preach on a Wednesday evening from the words "He that sayeth I know him, and keepeth not his commandments is a liar," &c. (1 John ii. 3.), went up stairs at Mr. Henderson's house (they having stayed there hitherto) in great anger, and shut themselves up for the night, without appearing as usual at family worship, and the next morning, before breakfast, finally left the house without even speaking to Mr. Henderson. He remarks in the same letter, that this is the conduct of a missionary come out to help to exemplify the *spirit of the Gospel*.

The other circumstance was that Mr. Kingdon, without inquiry, identified himself with the wrong conduct of Mr. Buttfield. Writing to Mr. Crowe 13th Jan. 1846, Mr. Henderson says, that Mr. Buttfield and an excluded member, had "joined in a course of slander and misrepresentation" against himself, and that "on the arrival of Mr. Kingdon, he (Mr. Kingdon) was induced to adopt their views, and that "an unholy effort was making to divide the church." He expressed the anguish of his mind, and said that his trust in God was the only consolation under these painful circumstances.

In the above letter to the committee of December 1845, Mr. Henderson also said, that a month after Mr. Kingdon's arrival he found Mr. Buttfield's spirit in him; that he remonstrated with Mr. Kingdon for not having first heard a statement from himself; and that, on Mr. Kingdon's part, privacy instead of openness prevailed.

Such was the unlovely treatment which Mr. Henderson had to endure, and which the committee speak of as a series of mere quarrels involving *both* sides, but in which they say Mr. Henderson, instead of Mr. Buttfield and Mr. Kingdon, was to blame.

Mr. Henderson was by no means satisfied with the line of conduct the secretary had adopted in withholding his letters from the committee. He had acted from a sense of duty. He was convinced that the case was such, that there could not with propriety be any hesitation on the part of the committee, and that it was wrong to urge him to hush

the matter up. In his letter of 9th March 1848 (see Narrative, p. 68, sec. 22) he says, "I did say, amongst other things, 'that if they could countenance such doings as I had reported of the brethren with whom I was called to labour, the committee required reformation; that I would flee from them as from a pestilence; and that any compromise would be regarded by me as an insult.' I regarded their conduct [that of the missionaries] in no other light than that of treachery to the Society."

Regarding it, however, as *possible*, from the letters received from Mr. Angus, that the committee would resolve to countenance the proceedings of these brethren, he felt himself "constrained, by a sense of duty to the supporters of the Baptist Missionary Society, and to his divine Master, as well as by respect to his own character as a Christian and a missionary, to tender his resignation," if such countenance were given.—(P. C. Mag. 1847, p. 379.) He found that these brethren, "by their contentions," were "drawing him off from the true concerns of the station;" and he says, rather than "silently consent to co-operate with men whose conduct was opposed to all the views of a missionary's duty, as held by beloved brethren at home, I preferred to tender my resignation, to give up the work I held so dear, for I could not bear the thought of *aiding its destruction*: I preferred becoming a stranger again in a strange land." The circumstances were too serious to admit either of compromise or being longer kept in abeyance. Mr. Henderson was aggrieved by their having been kept in abeyance at all.

Par 7.—"From the church under Mr. Henderson's care no communication had been received. The whole question was before the Committee in the letters above referred to; and they mentioned exclusively, matters of personal conduct between the missionaries themselves. Without adjudicating on any disputed fact, and taking into account the admissions and spirit of Mr. Henderson's own letters, and the condition with which they closed, the Committee adopted, after full and painful deliberation, the resolution to accept his resignation. They stated the ground to be his treatment of Mr. Buttfield and of Mr. Kingdon, and the impossibility of acceding to the alternative he named, and approving his conduct towards them. To the letter conveying this resolution it was added,—'We shall feel obliged by your giving Mr. Kingdon all information as to the property of the Society, the character and labours of the native teachers, &c. Of course the church at Belize, on your removal, will choose its own pastor: with that we do not interfere.'"—Page 4, line 31, to page 5, line 2.

The decision of the committee, said to be "*after full and painful deliberation*," was come to probably at *one sitting*, certainly within a week after the voluminous correspondence of three missionaries for six months preceding was laid before them. These letters and past experience were all the evidence they had upon which to decide. The letters given in the Narrative (Part

III.) are said to contain the "whole question." The reader can therefore judge for himself. He can decide, first, with what shadow of truth it can be said, that they "mentioned *exclusively* matters of *personal* conduct between the missionaries themselves," and how much confidence, in justice to Mr. Henderson, ought to be placed on the decision of those who, with the letters before them, have solemnly agreed together in making such an assertion. Alas, that it should be necessary to adduce a contradiction so painful!

Secondly, the reader can judge whether a decision formed *immediately*, and without inquiry, after hearing such letters read for the first time,—letters containing charges so serious, given in a style so detracting, by persons so deeply interested and so evidently hostile, and involving results so important,—can be said to be founded on a deliberation, "*full*" and sufficient, in view of all these things.

Thirdly, the reader can judge whether Mr. Henderson's "*admissions*," as to any of the things alleged as facts in those letters of Mr. Buttfield which he had *seen*, gave the committee ground to adjudicate *in so decisive a manner* on certain facts as *not "disputed."* Mr. Henderson has since said of Mr. Buttfield's second letter, that it was one "*preferring charges against me, drawn up with the most astonishing distortions of facts that I could imagine.*"—(Letter of March 9, 1848, Narrative, p. 67, sec. 15.) Did his letters to the *committee* lead them to form any different conclusion as to the view Mr. Henderson took of these charges? Did he not say that the church was convinced that Mr. Buttfield was the aggressor? Did he not complain of these charges, and the too ready credence the secretary seemed to him to have given to them, as indicating an attempt to run him (Mr. Henderson) down? Did he not deny that he had in any instance usurped unkind authority over Mr. Buttfield? and did he not speak of the importance attached to the mere indiscretion of mentioning to his deacons an unpleasant rumour, as a matter in which the secretary had ill-used him? Did he say anything to give credit to the charges contained in those letters he had not seen? What charges had the committee to adjudicate on, tending to condemn Mr. Henderson's treatment of the other missionaries, as incapable of approval, which were not either *disputed* or *unknown*?

Fourthly, the reader can judge whether the difference of *spirit* in *these letters* is of such kind, as to have rendered it "*impossible*" with propriety to adopt the "*alternative*" of approving of Mr. Henderson, and a solemn duty to approve, with tokens



of greater confidence, Mr. Kingdon and Mr. Buttfield. Did Mr. Henderson write in any other spirit than that of remonstrance and urgent dissuasion, in reference to what had been, or what might be done, injurious, in his belief, both to himself and the cause of God? Was this wrong? Where does Mr. Henderson show in his letters a disposition to revel in detraction, or indulge a feeling of *personal* antipathy? Did he not constantly speak of the interests of the cause of God more than of his own? And did he not declare himself ready to give up his very subsistence as a proof of his confidence in the rightness of his cause? Was this a bad spirit? On the other hand, did the "*Christian spirit*," which the committee say Mr. Buttfield's letters "exhibit throughout," pervade all his endeavours to criminate Mr. Henderson,—all his many charges against him, both as to his public and private life?—did it pervade all his statements, even those which were known to be incorrect?—all his confessions, even those which were shown not to have been followed by amendment? And what *spirit* was there in Mr. Kingdon's letter which led the committee so to admire it, that they at once invested him with the authority of which they deprived Mr. Henderson, and made the latter bow down to him? What but a spirit of gross slander and dark insinuation,—a spirit which used domestic kindness only to barb the arrows of a bitter tongue; which, while it could condescend to accuse Mrs. Henderson for having sweetened his coffee with lump-sugar, could charge Mr. Henderson with connivance at scenes in the domestic circle at which delicacy stands appalled; and rather than leave anything unsaid to complete the dark design, drew, from distorted views of the present, certain augury of things more horrible to come,—a spirit which, while it was so fierce in its crimination of Mr. Henderson, was so fulsome in its praise of Mr. Buttfield, that the faults which Mr. Buttfield had himself *confessed*, were, in Mr. Kingdon's opinion, nowhere to be found—he was a paragon of excellence of whom it was impossible to speak too highly. Surely, to approve of a spirit like this is like approving of a tongue "set on fire of hell" (James iii. 6). "I would almost as soon," exclaimed a brother who had heard this letter read, "leave my reputation in the keeping of Satan himself as of one who could write such a letter."

Fifthly.—As Mr. Henderson had so distinctly stated that Mr. Buttfield was all but useless as a missionary, does it shew justice and impartiality, or not, to *pass by entirely* the consideration of this fact, and decide solely and exclusively on the "ground" of

Mr. Henderson's alleged "treatment of Mr. Buttfield and of Mr. Kingdon?"

Sixthly.—By mentioning the fact that the *church had not written*, the committee evidently feel that its opinion was entitled to some weight. But why then, unless they wished to decide before hearing from it, did they not wait till they had done so? A letter had been written by one of the deacons about the very time when the last of the letters laid before the committee were written, although it appears not to have arrived till afterwards; but had the committee waited a little they would have received this testimony from one of the very deacons to whom Mr. Buttfield had referred him, and would have found at once how different his account was from the accounts of Mr. Buttfield and Mr. Kingdon. So soon as Mr. Henderson's dismissal was known, the church *did write*, and with such evidence of esteem and affection for Mr. Henderson as gave no countenance to the gross slanders the committee had received and believed. But did the committee alter their conduct towards him? In no respect. Do they not to this day, after they have known far more of the unchristian conduct of Mr. Kingdon, and much more of the testimony given to Mr. Henderson's integrity, continue to justify their decision, and to appeal to the slanders on which that decision was founded as general evidence in its support?

Seventhly.—While the committee said that the church would of course choose its own pastor, they directed Mr. Henderson to give an account to Mr. Kingdon of the native teachers, expecting at least that they, who were *members* of the church, would consent to be transferred with the property; nor did they give the church any opportunity, so far as we know, of choosing a missionary pastor, except *Mr. Kingdon or Mr. Buttfield*. It would have been inconsiderate towards Mr. Henderson, who had always settled his accounts directly with the committee, to have placed him entirely under the control of Mr. Kingdon, so that he could not stir a step without his sanction in discharging the sums due from him on behalf of the Society, even if Mr. Kingdon's letter had displayed a different spirit. But with such a letter before them, this step of the committee was censurable indeed. Mr. Henderson's integrity was unsullied; but his character was thus placed in the hands of one who evidently would not weep over its destruction.

Mr. Henderson, in reply to this paragraph says, "Could I have adopted the spirit and method of these parties, it might have appeared [that the ill-treatment was not of them by me, but] just the contrary. As I am certain it is thought in Belize, and

I believe the time is not far distant when the committee itself will take this view of the case. The treatment which I and my family received from these men, was of the most unprincipled character. The intense provocation at times proved too much for me, on which account I desire to humble myself, offering no apology."

Par 8.—"By the same post Mr. Kingdon was instructed to obtain information concerning the Society's property, and to request Mr. Henderson to give him a complete statement of account for the preceding year.

"In April, 1846, the church addressed the Committee for the first time, stating that they intended to retain Mr. Henderson as their pastor, and asking for the use of the Mission premises; they added that they understood Mr. Kingdon was not of the same sentiments on communion as they. The Committee were also informed that Mr. Henderson had commenced preaching in another part of Belize, and that the members of the church who had remained with him, had removed from the chapel to the new place. It was in the mean time very uncertain whether Mr. Henderson would continue in Belize."—Page 5, lines 3 to 16.

First.—Mr. Henderson had hitherto sent his "*statement of account*" to the committee, and there was still more reason why he should do so now. The committee could see, from Mr. Kingdon's letter, how likely he would be to use such power as they gave him, to harass, to distress, and even *injure* Mr. Henderson; they knew from Mr. Henderson's resolution to withdraw, rather than be exposed to such hostility, how *he would feel* to be thus placed in Mr. Kingdon's hands. But they did not only require him to give a "*statement of account*" to Mr. Kingdon, they denied him the means of *paying* bills for which he was responsible, and entailing penalties if not paid. He had *no money of his own*, and they would permit him to draw none on them, to pay debts which they were as much bound to *enable him* to pay as if they had been payable out of a fixed salary which he could *claim as his own*. Such a course was commercially unjust; religiously, it was unkind. What more could they have done had he been a defaulter; it deprived him of the means, except at the will of another, of proving himself an honest man, and permitted another, by keeping back what he owed, to make him appear a dishonest one, which was indeed attempted; and but for Mr. Henderson's known integrity, might have succeeded too well.

Secondly.—"*The church addressed the committee*" (see letter, Apr. 21, p. 54) by the very first mail after the decision of the committee was known. Some of the information then officially conveyed had been given previously by Mr. Braddick, as already stated (Narrative, p. 53). The church now expressed unanimously their *surprise* and *pain* at the separation of the

committee from Mr. Henderson; and said that, as a Christian, a pastor, a missionary, he had their "*full confidence*." That they agreed in his "*views of doctrine, church-government, discipline, &c.*;" that they had "*never perhaps more abundantly rejoiced in the success of his efforts*," than at that "*present time*;" that from their knowledge of Mr. Kingdon and Mr. Buttfield, "*personally*," and of their "*open communion views*," they could not "*accept of either*" as their pastor; nor could they view with indifference "*any attempt on their part to deprive*" them of their pastor. They said that they had resolved "*to retain*" their "*much loved pastor*," and supply his wants; but entreated help for other purposes, and the use of their "*accustomed place of worship, school-house, and mission dwelling-house*." The committee had the *unequivocal testimony of the whole church now*, therefore, and yet instead of retracting, they *confirmed* their condemnation of Mr. Henderson. They did more, they added to its strength by excluding the church, which had *borne witness* to the excellence of his character, from their "*accustomed place of worship*," on *his account*. They heeded not the testimony of its members as *witnesses*, and treated them as if they were *confederates* in guilt.

Thirdly.—Mr. Henderson *had not* at this date "*commenced preaching in another part of Belize*;" and yet the Society's letter," of June 30th, 1846, is placed afterwards, as if it were written *after* the committee were "*informed*" of this new *preaching station*. Mr. H. did not meet the congregation until the 11th of Oct., and says that the committee could not be "*informed*" of the fact "*some months before it took place*." Mr. H. left for New York the day after leaving the mission house, and did not return till October; and the new place, a private house a furlong from the one they left, was opened by the brethren in Mr. H.'s absence. But the committee could not have heard even of the *opening of this new place* when their letter of June 30th was written. For they could not have received any intelligence from Belize of later date than about the middle of May, and the place was not opened till after the 1st of June. They give an impression, therefore, that facts were known to them, and influenced them in writing this letter, which *could not have been known to them till afterwards*.

Fourthly.—When the committee speak of "*the members of the church who had remained*" with Mr. Henderson, they convey an impression that some *did not remain*; whereas *the whole church* remained with him. The committee had stated in the "*Mis-*

sionary Herald," only three months before "Belize" was ordered to be printed, that "*all went with him*," and had said this to correct the statement in their Report for 1847, that "Mr. Henderson had broken up and *divided* the church." The error, though repeatedly mentioned, was not corrected till months after the Report had been admitted to be incorrect. In March 1848 the correction was made; and in June 1848 this statement was ordered to be printed, reviving in part the inaccuracy of the Report. (See "Record of Facts," pp. 10-12.) Are three months too long a time for the committee to remember! Only two members were dismissed at any time, to join Mr. K.'s church, and that was at its commencement. When the committee wrote on June 30th, 1846, declining to give the church the continued use of the premises, they could not have heard that *any part of the church had removed from the chapel*, for their intelligence could have come up only to the *middle of May*, and the church did not leave till the 1st of June. Why, then, do they speak of events which could not have been known as if they had influenced their reply?

Fifthly.—Instead of its being "*very uncertain*," in the middle of May 1846, whether Mr. H. would remain, we do not know that there was then any uncertainty, unless it was in the minds of those who hoped that he might still be obliged to go. He accepted the request of the church to continue with them, intending, if God pleased, to live and die with them. Had they known that Mr. Henderson sailed for New York, on June 2nd, they might have *thought* that it looked like uncertainty. But they *could not know it*; and if they had drawn such a conclusion from it, it would have been quite a mistake, for he went to New York, not to stay, but to go thence to England, with a view to provide more effectually for his continuance at Belize, by endeavouring to secure, if possible, a good understanding with the committee, by the final adjustment of accounts, &c., and also to obtain the interposition of Government to stay the persecution then raging against brethren for not taking oaths.

Par. 9.—"To the application of the church the Committee sent the following reply:—

"(Copy.) London, June 30, 1846.

"To Messrs. Braddick and Davies,  
"Deacons of the first Baptist Church at Belize.

"DEAR BRETHREN,

"Your letter addressed to the Committee of the Baptist Missionary Society on behalf of the church, has been duly received and very carefully considered. You there apply for the use of the Mission premises at Belize, including dwelling-house and schoolroom, to be occupied by Mr. Henderson who has recently resigned his connexion with the Society.

"We are sorry to have to say, in reply to your application, that we cannot consistently with our duty comply with it. The Mission premises will be required for our

missionaries' residence and schools, nor can we feel justified in renting a chapel while there is one already at Belize which we might occupy, and on which we have spent a very considerable sum. I must add, too, that we cannot take any step that would have the effect of inducing Mr. Henderson to remain at Belize. There seems no hope of his living peaceably with our brethren, nor should we deem his continuance for the ultimate good of the church itself.

"Of course we leave you as a church entirely free to choose your own pastor. With your views of communion, whatever they be, we would not at all interfere. I do not clearly know what Mr. Henderson's views are, nor have our Committee taken them into account for a single moment, when deciding on the questions he brought before us. . . . (Signed)

"JOSEPH ANGUS."

—Page 5, lines 17 to 42.

We regret that some parts of this letter have been omitted, and the more so because we are unable to supply the deficiency.

The committee here give three or four reasons for declining to permit Mr. Henderson and the church to use the premises. First. That they needed the *residence and schools* for their missionaries, and could not any longer rent a *second chapel*. But why not? Because, they say, there is *one*, which "*we might occupy*." It is clear, therefore, that they did not acknowledge the first church as having *any connection* with the Society, or *give them reason to expect help from it in future*; else they could not have opposed this "*we*" to *them*. In "Belize," p. 16, they say that the *residence* cannot be separated, in occupation, from the chapel, and here that they had resolved to have but *one chapel*; it is clear, therefore, that they meant that Mr. Kingdon and Mr. Buttfield were to occupy the *chapel*, as well as the residence and schools. The intelligence they had received left the first church in *use* of the chapel. They now speak of that church as having *no connection with them*; *require them to leave*; say that the Society *cannot rent a second station to accommodate them*; and leave them *no way of enjoying the premises, or any part of them, but by joining Mr. Kingdon and Mr. Buttfield*, of whom the church had said that they could accept of neither. If it was "*very uncertain* whether Mr. Henderson would continue at Belize," the committee ought, if they wished to deal kindly with the church, to have told them *what* there was in Mr. Henderson's character so unworthy of a Christian, that they must withdraw from them while they adhered to him; and then to have promised them the premises under the care of some other pastor who would meet their choice. But they did neither. The committee rejected the testimony of the church as to Mr. Henderson's treatment of Mr. K. and Mr. B.; reduced the two stations to *one*, gave that one to these brethren, and thus excluded from it all who could not join them. The expense of fitting up Mr. Kingdon's *new station* was thus rendered vain; his small church and congregation were

unfit to occupy the old one, and the sentiments which prevailed there were opposed to his own; but the committee, though they gave Mr. Kingdon a second station, when there was only himself and Mr. Buttfield to please, refused to hear a church of 130 members, entreating them not to permit him to expel them from their own. They were expelled, and had to provide chapel, residence, and school-room, at their own expense. This first reason is at best but an avowal of partiality for their missionaries beyond defence.

Secondly.—The committee say that they could do nothing which would “*have the effect of inducing Mr. Henderson to remain at Belize.*” We may conjecture, therefore, that this was one reason for his hard fare. But unless Mr. Henderson were *unworthy of the Christian name*, how could it be their “*duty*” to refuse a church the help it needed, and which the resolution of that church to support their pastor had made it easier to give, on the express ground that they wished to get rid of him. Even if Mr. Henderson were an unchristian man, what authority had they for treating the church thus, without first *proving* him to be so? If he be an unchristian man where is the proof? And why in that case did the committee propose to pay his passage to New York, and give him 50*l.* as a parting gift? and why, since then, have they proposed to the church which still retains him, to let them the substations at a nominal rent? The church, which knew him well, told the committee his worth, and their wish to retain him; the committee, in reply, without disproving his worth say, that they *must expel him because they wish to get rid of him.*

Thirdly.—They say, “*there seems no hope of his living peaceably with our brethren.*” The question was, who was in fault? and the church said who; but the committee believed them not. This statement, therefore, instead of justifying the committee condemns them; for they acknowledge that “*their brethren,*” and Mr. Henderson, could not go on peaceably together, and that it was *necessary, as Mr. Henderson told them*, that either he should leave, or one of them be withdrawn for the sake of peace. The only difference was this; Mr. Henderson claimed their support as due to him, the committee said no, we dismiss you; and then told the church, We dismiss you and support “*our brethren.*” The church was the best witness; but while the committee acknowledged that one side must go for the sake of peace, they persisted in acting contrary, when deciding who, to the most important testimony received.

Fourthly.—Either as a reason for refusing the premises, or as a hint that they wished

the church to give up Mr. Henderson, the committee say that they do not “*deem his continuance for the ultimate good of the church.*” In either case they did wrong. The church had said that they deemed otherwise; and it was both unlovely and unseemly in the committee to hint anything to the contrary without giving *full reason why, so that the church might judge and act upon it themselves.* Results, hitherto, have proved the church right, and the committee wrong.

The committee then say that they leave the church “*entirely free to choose their own pastor.*” They had one; *they had declined to part with him, and for doing so were now refused the use of the mission premises.* Was such a penalty, freedom? But the committee speak as if a pastor had yet to be chosen. Why they speak so, unless in hope that the church would give up Mr. Henderson, does not appear; and if this is their meaning, the freedom of choice left, when they told the church that there was to be but one station, and that occupied by persons whom it had already rejected, was questionable indeed. How it could be true also, that they *would not at all interfere with its views of communion* when they had placed a free-communion church and pastor in the chapel, and presented to the members no alternative, even if they left Mr. H., but to join the open church or enjoy no favour from the Society, it is difficult to understand. Deeds are far more convincing than words.

The Secretary says, that he does not “*clearly know* what Mr. Henderson’s views” of communion are, and yet he is replying to a letter in which the church say that they “*coincide with Mr. Henderson in views of church government,*” &c., and that they *differ* from Mr. Buttfield, and Mr. Kingdon, in their views of church government, which are “*open communion,*” and could “*not accept* of either of them as their pastor.” Truly, “*herein is a marvellous thing.*” What is obvious, however, may escape notice. But the thoughts which pass in the mind, and are “*taken into account*” on any subject, *must* escape notice except as they are mentioned or come out in deeds. The secretary could scarcely know, therefore, we think, whether “*Mr. Henderson’s views*” were “*taken into account,*” in the thoughts, when Mr. H. was dismissed, or not.

The committee in their resolution, published in the Missionary Herald for January 1848, state their ignorance of the principles and practice of *the church* on this subject, when they decided to withdraw from Mr. Henderson, but not their ignorance of Mr. Henderson’s views. Mr. Buttfield said in one of his letters then laid before them, that he “*objected to Mr. Henderson’s exclusive*

system," that is, as the committee admit, *his strict communion* (see "Belize" p. 9).

Mr. Crowe, who was acting as secretary to the church when this letter was received, distinctly remembers that the concluding sentences of one of the letters of the committee to the church, which he strongly suspects is the portion here submitted, was to the effect that the committee hoped the time was not far distant when the church would *harmonize with the Society's agents*, and return to the enjoyment of their former privileges.

Par. 10.—"In the mean time Mr. Kingdon's efforts to carry out his instructions, and obtain accounts and property from Mr. Henderson, had given rise to protracted correspondence and quarrels. Mr. Henderson, after announcing various intentions, resolved on remaining in Belize. All hope of even decent co-operation was at an end. A suspicion which the Committee had long felt, that in the state of other fields of labour the Society was not justified in spending so much at Belize, especially if the Baptist ministers there were to weaken and distract their labours by divisions,—ripened into a resolution to contract their agency, and sell so much of the property as was not necessary for merely retaining the station. Mr. Kingdon was also requested, without seeking a purchaser, or stating that the premises were for sale, to let the Committee know if any offer were made for them. They consist of the Mission House, of which the chapel is a part; a building used as a school and printing-office, and a garden, the whole purchased with the funds of the Society. Shortly afterwards an offer was made to Mr. Kingdon for the whole; and the Committee resolved to allow the church to purchase them if they pleased; and in case they declined, to accept the offer, subject to an agreement as to the price."—Page 5, line 43, to page 6, line 15.

This paragraph assigns reasons for selling the property. The first sentence bespeaks approval of Mr. Kingdon's "efforts to *carry out his instructions*." What these efforts were appears from Mr. Henderson's letter to Mr. S. Green, of April 27, 1846 (see pp. 73, 74), and from other parts of the narrative (see p. 71 to p. 78). Some "accounts" Mr. Kingdon did "obtain." Having done so, he used them to slander Mr. Henderson; and Mr. H. says, that a complete statement of accounts he was never unwilling to give, till he found Mr. Kingdon thus betraying him. All the "property" of the Society of which Mr. Henderson was personally in possession, he did surrender on the 1st of June 1846, as appointed with Mr. Kingdon (see p. 77). But the severity and unkindness endured by Mr. Henderson, while acting thus honourably, was extreme. He was evil spoken of, his debts of agency were left unpaid, and every means was used to constrain him to leave Belize. On quitting the mission-house, he was refused both money and such furniture as he needed. The translations in progress, which Mr. Kingdon had agreed to allow him to retain till copied, were demanded to be given up forthwith; the house in Dean-street, and the stock of scriptures, tracts, &c., belonging to other

societies for which Mr. Henderson acted, and to none of which the Society had any claim, were also demanded. The house in Dean-street was not given up; but of other demands, Mr. Henderson says, in his letter to Mr. Green, "All this, and much more, I give in to, and permit him to act at his own pleasure, leaving it to the Society to adjust matters by their decision." Mr. Henderson had hoped that the committee would do him justice, but in this he was grievously disappointed. They sustained Mr. Kingdon in almost all his measures.

Mr. Kingdon went so far as to claim the *church books*, as if the church itself were the property of the Society. How unbefitting, therefore, is it of the committee to imply, that Mr. Henderson was the cause of "protracted correspondence and quarrels" on these points.

The translations, which he gave up to the committee, have since been restored. (See p. 94.)

2. The statement, that it was "*after announcing various intentions*" that Mr. Henderson "*resolved on remaining in Belize*," we can scarcely think correct. Mr. Henderson's only choice was to go to America or stay at Belize, for the committee refused to assist him to return to England (Narrative, p. 10). Mr. H. accepted the invitation of the church to remain at Belize, about ten days after his dismissal was known (Nar. p. 70); and from that time we know of no material alteration of his intention. When he arrived in America, intending to proceed to England, he found the difficulties in which he had been placed by the committee, combined as they were with those arising from civil persecution, to be so great, that he proposed to stay in America *for a time*, but with the full intention, if it were only possible, of returning to Belize. At this very time he made a new appeal to the committee, saying that he was prepared to return to Belize, though it should be to die in a jail (p. 80). The committee left him to the full pressure of these difficulties. God, however, by his providence, raised him above them. His "*intention*" to remain *permanently* in Belize was doubtful only so far as it might prove impossible for him to do so. But how different is the impression which is here conveyed!

3. The committee, in saying that "*all hope of even decent co-operation was at an end*," do but express the very conviction which led Mr. Henderson to tender his resignation. But it was the opposing sentiments and hostile conduct of the new agency, sustained by the committee, which rendered co-operation impossible. The committee, in sending out such brethren, had reason to expect this result, and when it did occur, in-

stead of ascribing it to its true cause, they took advantage of it to dismiss Mr. Henderson. This is proved by the testimony given in the preceding narrative.

Mr. Kingdon still remains near Belize, although co-operation is as impracticable as ever. But no unseemly collision has occurred since Mr. Kingdon's "efforts to carry out his instructions" from the committee, ceased.

4. The evidence given at pp. 15, 16, and 17, fully proves that there was as much reason in the success realised at Belize, to induce the committee to continue their rate of expenditure there, as there was to continue it in "other fields of labour." But when the church had undertaken to support its pastor, it was possible to continue the station with equal efficiency at a much reduced cost. The expenses, therefore, did not afford a reason for refusing to assist the church. Besides, the Report of 1849 shows an expenditure of 334*l.* on Mr. Kingdon, and whether this is the most useful means of expending such an amount on *agency* at Belize, the past narrative enables the reader to judge.

With respect to the *property*, it seems to us altogether *unlawful* for the committee to sell it at all, whatever might be the state of their finances, unless there had been no Baptists to occupy it at Belize. It had been *given*, and that gift could not be recalled. The committee, therefore, were only trustees, holding it for the uses for which it had been given. The committee say nothing which, under these circumstances, can justify the sale; and as this sale was made when the very church and congregation which the Society had raised were greatly in need of the premises, and worthy of enjoying them, it is so evidently indefensible that we need not attempt to prove it so.

The fact that Mr. Kingdon's efforts to draw a congregation and raise a church had failed, proved it useless to keep the premises for him. But the thought of *selling them*, though devoted permanently to Baptist use, was one which a friendly feeling towards the Strict Church would have rendered impossible.

Mr. Henderson had greatly improved the property in healthfulness, convenience, and value, and a lot of ground, valued at 180*l.*, had been added to it by the free *gift* of a member of the church. It is not true, therefore, that "the whole" was "purchased with the funds of the Society;" but if it had been so, the committee had no right, by disposing of it, to defeat the object for which it was given. They have thus, too, rendered it necessary to appeal to the same British Christians again, to supply new accommodation in the room of that which they have

sold, and their hostility has been still further evinced by the measures they have taken in opposition to this appeal.

With the exception of Mr. Kingdon's failure and disappointment, there was no more reason for abandoning the station when the premises were sold than there ever had been. In some important respects there was less. The mission was never more blessed, and had never fairer promise of extension. The church had offered to carry it on free of cost to the Society, if required, and neither scruples of expense, therefore, nor fear of conflict (after the other missionaries were removed) could have urged the committee to sell the property, instead of holding it in trust for the Baptist church.

The permission given to the church "to purchase" the property, "if they pleased," at its *full worth*, served rather to show how entirely the committee set at nought the claims of the church to enjoy it free of charge, as set apart for Baptist use, than any wish that the property should pass into their hands. The church had expected the free use of it; they offered 600*l.* by Mr. Henderson, when in London, towards placing it in trust; but the committee had refused, and now gave them, as their only privilege, leave to redeem it from alienation, by purchasing it at full value.

Par. 11.—"The result, and some of the reasons which have induced the Committee to take this step, may be gathered from the following letter addressed to the church:—

"33, Moorgate Street, London,  
"May 30, 1848.

"DEAR BRETHREN,—

(1.) "In November last I wrote to you, offering you the premises of the Society at Belize at such a price as we deemed just; and in March we received your reply, 'utterly declining' the offer. In April, towards the close, we received your letter of March, asking whether the sale had been completed. Mr. Kingdon also informs us that he repeated to you an offer to 'treat for the premises,' and that you again declined.

(2.) "From the accompanying resolution you will see that the property is now sold. Mr. Kingdon had instructions to sell it (to the gentleman who had previously offered for it), in case you declined purchasing.

(3.) "When the Committee resolved in November last to sell the premises, they agreed to regard themselves as liable for any claim which the church at Belize might have in equity on account of contributions they might have given towards the purchase or erection of the premises. Mr. Henderson's accounts do not contain any entry of sums contributed for this purpose; but if any were contributed, let us know it; and we will repay them in such proportion as the proceeds of the sale will allow.

(4.) "The properties at Freetown, Bakers, Tilletton, and Mosquito Shore which now stand as ours, but to which you have contributed, we shall be ready to let to you at a nominal rental from year to year: or, I have no doubt our Committee will give them up to you on being repaid the amount we have given towards them. If you wish to rent them, and will pass a resolution agreeing to rent them to us and to pay a dollar a year for each, we shall be ready to complete the arrangement.

(5.) "The lamps and forms which Mr. Henderson purchased some time ago at our expense, and which he reckons as worth about £50, we shall be willing with pleasure to give to you for the use of the church. The house in Dean Street we have already agreed with Mr. Henderson to leave in your hands.

(6.) "Perhaps you may wish me to say a few words on that part of your letter in which you express the hope that the Committee will give the Mission house (containing the missionary's residence and the chapel) and the other property to you. You know that we have long taken a

deep interest in Belize. You are, under God, the fruit of our labour: and we had hoped that you might have aided us in sending the gospel into 'the regions beyond.' Indeed this hope has been one reason of the increase of our labours in Honduras, and in seeking to realize it we have incurred expenses which would not have been justifiable for the sake of Belize itself. After incurring an expenditure of several thousand pounds, and spending recently several hundreds in sending out and supporting new missionaries, our purposes are broken off, and we are constrained to abandon the field. This step renders many previous steps useless, and will itself cost us a considerable sum. We think it unjust to the Society and to the brethren [heathen] that all these expenses should fall on our ordinary funds. Mr. Henderson stated when here that the church could not rent the premises; you yourselves decline to purchase them, either in whole or in part. To give them would be to charge to the ordinary funds of the Society, and to take from what ought to be devoted to the heathen, the large expense which the abandonment of the station and previous steps must incur. That would imply too an amount of confidence in the management of the station which we do not feel; we are therefore compelled to sell such portion of the property as we ourselves have entirely paid for, and offer you the use of the rest.

(7.) "You have remarked that you contributed towards the expense of the Mission at Belize, and we have often acknowledged your contributions. But all these have been made, so far as we can learn, towards the current annual expenses, and not towards the purchase of the buildings. Since your church was formed we have spent on salaries and other current expenses, £6500, towards which you have contributed in children's pence and in collections £1500. On the buildings and property Mr. Henderson has spent of our money £1500, towards which, so far as we can judge, you contributed nothing. If this is not so, you will of course let us know.

(8.) "Be assured, dear brethren, we shall always rejoice in your success. Our feelings towards you have never changed. As an open church between 1826 and 1834 we aided you, and as a strict church between 1834 and the present time we have aided you with equal satisfaction. Your views on this question or on any others have not influenced us at all. We accepted Mr. Henderson's resignation at his own request, because we could not adopt the alternative he proposed, and approve of his temper and treatment of his brethren; we withdrew from Belize, because we cannot quarrel or waste our strength; we sell our property, because we cannot with confidence or in justice give it to any one in Belize. Grace, mercy, and peace be with you; may you be faithful to your principles as Baptists and as Christians, even unto death, are still our prayer on your behalf.

"Yours, very sincerely,  
"JOSEPH ANOUS."

—Page 6, line 16, to page 7, line 44.

The substance of the letters sent by the church, in reply to the offer of the committee to *sell the premises* to them, is given at pages 28 and 29. The first letter, received by the committee in March, was dated Feb. 9; the second, received in April, was dated March 11. The substance of the answer of the church to the above letter of May 30, 1848, is given at p. 92, under date of Aug. 10, 1848; but the remarks contained in it on the reasons assigned by the committee for selling the property are not there given at length. They are as follow:—

"1848, Aug. 10.— . . . The reasoning you employ to justify your disposing of the mission premises at Belize, we confess, we do not feel the force of. If no legal claim, we consider we had a religious claim to them; the same object for which they were originally provided being successfully carried out by us. We are ignorant of any mismanagement of the station during the period of our pastor's residence therein, and assure you that all was done in concert with the church. The contrary to this, therefore, we believe to be the case. At the same time we take the liberty of telling you that we consider that (to) the property question has been given too much prominence, believing that the exercise of that charity which hopeth all things would have rendered unnecessary the statement,

'We sell our property because we cannot with confidence, or in justice, give it to any one in Belize.'"

1. The sum which the committee "deemed just" was as much as they could get for the property from any other purchaser. The conviction of the church that they had a right to the free use of the place of meeting, as the only persons who could carry out the design of British Christians in erecting it—their conviction that the proposal to *sell* it was "irreconcilable with the principles of the revealed will of God" (see letter of Feb. 9, p. 28), would have made the offer to sell it to them, even if they had not been so unable to find the money themselves, very repulsive; but when combined with their known poverty it was still more so (see p. 88, March 11; and p. 28).

They at first declined utterly to purchase, declaring themselves quite unable (see Feb. 9, p. 28). Afterwards a resident merchant offered to advance a considerable sum to enable them to preserve the property from alienation. If the feelings which influenced him had been acted on by the committee, the premises would not have been sold. But the offer which the church now made was still too little, even if it had not been much too late. Mr. Kingdon was instructed to sell to others, if the church did not offer the full worth (see p. 29).

2. As the Governor was the purchaser, it was not improbable that the property might go into the hands of the Episcopalians, who had for some time sought to establish themselves on the north side of Belize; and Mr. K. himself intimated in the "Honduras Observer" of Feb. 26, 1848, that for aught he knew it might do so (see p. 87).

As Mr. K. does not object to commune in the established church, his defence of a sale which might transfer property from Baptist use to a sect in which Puseyism abounds, is the less surprising; but that he should have had "*instructions*" to make such a sale, from the committee of the *Baptist Mission*—a committee appointed for ends so different—is astonishing. What would become of the mission if they were to act thus elsewhere? The chapel is at present used as a lunatic asylum, but it is quite possible that it may yet be appropriated to the use first named.

3. The offer to repay a part of the contributions, "if any," which the church had made "*to the purchase or erection of the premises*," was made with the knowledge that the chief building, consisting of the chapel and mission dwelling-house, was erected long before the church was formed, and the school-house when it was still in its infancy; so that, though the offer of the committee has the appearance of generosity

on their part, and the fact that the church *did not* accept it, seems to imply the want of past generosity on theirs; it was not so. The committee knew that it was impossible for the members of the first church to have contributed much either to *purchase* or *erections*; and Mr. Adams, who had *given* a piece of ground, had ceased to be a member of it. But the church *had given* to the *general purposes* of the mission; and, probably, as much in proportion to its size as almost any mission church; for, beside the 626*l.* 7*s.* 11*d.* received from schools (see p. 26), Mr. Henderson says that there had been contributed at Belize, during his agency,

|                                                                            |        |    |    |
|----------------------------------------------------------------------------|--------|----|----|
| By donations .....                                                         | £687   | 7  | 9  |
| By collections, sittings, and rents                                        | 492    | 16 | 10 |
| By gift of land .....                                                      | 180    | 0  | 0  |
| By Mr. Henderson's own contributions from the proceeds of his garden ..... | 222    | 13 | 0  |
| Total .....                                                                | £1,582 | 17 | 7  |

The committee have sold the property in four different portions for 1,445*l.* (see p. 25.)

If the "rents" mentioned, refer, not to the sittings, but to the rents of some small houses on the mission lot, the proportion of that one item is probably less than the difference between 1,582*l.* and 1,445*l.*; and is, besides, more than compensated by contributions in labour, &c., not included here. So that, if the friends at Belize could have foreseen what has occurred, and had been so disposed, they might have contributed this amount exclusively towards the premises, and thus have become sole owners of the property. But in simple-minded gratitude and confidence they gave their contributions to the general funds, without fear of the result. They could not think the Society would desert them, or that there was need to secure, as they might have done, the continued use of the property, when that time should come, by reserving part of their gifts for this specific end. When they found that they were mistaken, they protested strongly, on the ground that what they had given, was given in confidence that the use of the property would not be withdrawn. Feb. 9, p. 28. But the understanding with which they had given was neglected, their remonstrance passed by, and their past confidence used to leave them destitute of all.

4. The property at Freetown the committee have since resolved to give up entirely (see p. 93). That at Baker's and Tilletton they permit the church to use, not as *tenants* on *hire*, but simply with the understanding that it "belongs *legally* to the Society" (p. 94). But the late station at Tilletton has been removed to another

place, and the property at Baker's will be of use to the church only so long as the buildings need but ordinary repair (see pp. 92, 93). The reasons of the church for declining to hire the property at these stations are given at p. 92; and for declining to *pay the Society what it had expended* on them at 94. As the land on the Mosquito shore was "unavailable at present for any missionary purposes in that country," the church preferred to be "free of all responsibility" respecting it. Letter of Aug. 10, 1848.

4. With respect to the *lamps*, &c., Mr. Henderson says—"The one generous act of the Society, that of giving us the lamps and furniture of chapel and school, is an abortive one; thus leaving us clear of all help from that quarter hitherto [*i. e.*, since the separation]. Mr. K., I suppose, was willing to throw in the lamps as a kind of peace offering towards the opening of the place as an Episcopalian place of worship. First, Mr. Kingdon mentioned the grant to Col. Fancourt; still they were not handed over. To-day, Brother Braddick waited on Col. Fancourt, who expressed his willingness that we should have them, at the same time intimating that he regarded them as included in the purchase of the premises. They could not be regarded as fixtures; it must have been from some specific remark at the time of sale by Mr. Kingdon." Letter of Aug. 10, 1848. The instructions of the committee did not direct the sale of the lamps, &c. (see p. 85).

The house in Dean-street, Belize, the committee had as little claim to as the church at Belize has to the mission house in Moor-gate-street, London.

6. The committee attribute to Mr. Henderson the evils resulting from their own measures, in sending out such brethren as Mr. B. and Mr. K. to assist him. This is a course which is far from creditable to Christian men. The cost incurred in sending of them out has indeed been "useless," or nearly so; in some respects, worse than useless; but that this arose from the unfitness, inefficiency, and misconduct of those sent out, has been fully proved by the letters of the missionaries, and the testimonies already given (see pp. 33-63).

The responsibility of spending so much money "uselessly," and when the Society was in debt, is indeed heavy. The committee say that, "the sending out and supporting" of the new missionaries had cost, in May 1848, "several hundreds;" and that "to abandon the field, itself cost a considerable sum." The cost altogether, must, we suppose, have been little short of 2,000*l.* Mr. Buttfield sailed from England November 13, 1844; Mr. Kingdon Aug. 18, 1845. It



will, probably, not be an over-estimate if we suppose the passage and outfit of Mr. and Mrs. Buttfield to Belize, and the passage of Mr. and Mrs. Kingdon from Jamaica to England, and from England to Belize, &c., to have cost 250*l.*, and the support of all up to April 1846, 300*l.*

From that time the whole cost of the mission to the Society was incurred in consequence of sending out Mr. Kingdon and Mr. Buttfield. We have therefore the following approximation to the amount of this "useless" expenditure, up to March 31, 1848:—

|                                                              |              |
|--------------------------------------------------------------|--------------|
| Passage and outfit                                           | £250         |
| Support to April 1846                                        | 300          |
| Year ending March 31, 1847                                   | 736          |
| Year ending March 31, 1848, including Mr. Buttfield's return | 712          |
|                                                              | <hr/> £1,998 |

So that, deducting something for the sum cleared by printing the newspaper, &c., the cost must still have been nearly 2,000*l.* up to March 31, 1848.

The committee, disappointed and vexed by the failure of their measures, did not permit the strict church to profit by that failure; but, instead of restoring to them their chapel, sold it, and applied the proceeds to the reimbursement of sums which *belonged to*, and most of which had already been *paid out of, the ordinary funds*. This course of procedure seems too much to resemble the conduct of one who, being left trustee of property for others, after spending wastefully his own, reimburses himself from theirs. It was the *committee* whose steps, in sending out free-communionist and unfit brethren, proved "useless," but it was the *strict church* which had to suffer for it. Had they, instead of being firm to their principles, yielded to the inducements held out to them to join Mr. Kingdon, this expenditure would not have appeared "useless," the free-communion missionaries would not probably have been withdrawn, nor the chapel sold. It was their firm adherence to Mr. Henderson and their principles, which cost them the entire loss of property which, especially when the free-communion church was dissolved, and the Society's missionaries were withdrawn from it, was theirs in equity, as property devoted to Baptist use.

The attempts of the committee to justify this course are utterly vain. As to their "hope" of extending the gospel, the strict church was as competent and willing as ever to "aid the committee in sending it into 'the regions beyond,'" The past "purposes" of the committee to assist in this work were not "broken off," except by the unjustified decision of the committee to assist that church no longer. They say that it would

be "*unjust*" to permit expenses which belonged to, and some of which had been already paid out of, the "ordinary funds," to fall upon those funds; but where else could they fall with justice, unless the members of the committee defrayed the cost of their own "*useless steps*" themselves? They say, that "to give" the *use* of the premises to the church would be "to charge to the *ordinary funds* of the Society" the cost of *supporting and removing* its own missionaries; but on what but the ordinary funds ought such expenses to fall? and by what reasoning can the committee prove that it would have been "*unjust*," if they *had not sold* the mission property to prevent such expenses from falling where they ought to fall? If the useless expenditure of sending out and withdrawing these missionaries ought not to be taken "*from what ought to be devoted to the heathen*;" on whom should it fall, but on those who sent them out? The very measure which the committee speak of as so necessary to justice, is one which is in itself so palpably *unjust*.

Another reason which they give for selling the premises is, that to have permitted the strict church to use them, would have implied "*an amount of confidence in the management of the station*" which they do not feel. But their feelings had nothing to do with the question, whether the property should be still kept for *Baptist* use, unless there were no Particular Baptists worthy of the name. Nor had they any authority to refuse the use of it to the strict church, unless it had been *proved faithless to its principles*. The alleged want of confidence in the *management* of the station was unsustained by facts.

Till recently, the committee had given the most decided evidence of confidence in Mr. Henderson; and during the whole thirteen years of his agency he had a mark of that confidence, which few, if any, of the other missionaries of the Society possess,—that is, that instead of being limited to a fixed salary, he was, during all that time, permitted to draw at will on the Society for whatever sums he might need for his support and the extension of the work around him; and if any different feeling has more recently prevailed, no ground has been adduced for it as yet, more credible than the misrepresentations of Mr. Buttfield and Mr. Kingdon.

In all these statements and arrangements of the committee as to property, there is evidently the assumption of a right of *absolute control*, even over that which they acknowledge to have been partly given by contributors on the spot, and which they themselves speak of as being vested in themselves *in trust* for a defined end; as, when they say of the burial-ground, which in the above

letter they propose to *let to the Baptists at Belize* (see Oct. 6, p. 93), that it "was transferred to the Baptist mission by the Government, to be used as a burial-ground," and that the Society is "bound to *fulfil the trust*." The only question, therefore, is, whether to *charge rent* to those *for whose use it was given* be a violation or fulfilment of that *trust*? On this can there be two opinions? The same remark applies to Baker's and Tilletton, the chief cost of which was given by persons on the spot (see Committee's letter of April 16, 1849, p. 94); and to all the property, for it has all been *devoted and given* to a specific object, which it is beyond the province of the committee now to control.

The statement, therefore, that the committee were "*compelled to sell*," is an extreme of boldness which only fills us with surprise.

7. The committee say that the whole of the contributions made by the church "have been *made* towards salaries and other current expenses," and that the church had "*contributed nothing* towards" the 1,500*l.* spent by Mr. Henderson "on the buildings and property;" but the statement is not correct. Mr. Henderson may, in making up the accounts, have *charged* the repairs, &c., to the home funds; but home funds were no more *contributed* for that object than donations made at Belize; all were *contributed to the Society's general funds*, and were contributed therefore *to all the objects* to which those funds are devoted. The committee cannot, therefore, say of Belize donors any more than they can of English donors, that they "*contributed nothing*" towards those general funds from which the sums spent by Mr. Henderson on property were drawn (on this subject see pp. 25-32). The sum of 1,500*l.*, said to have been contributed "in children's pence, collections," &c., is far below the amount stated by Mr. Henderson, which is 2,420*l.* (see p. 26).

8. It is difficult, very difficult, to feel that the committee can rejoice much in that success which they have done all that it was possible for them to do, by the withdrawal of help, to retard. It is difficult, also, to reconcile such professed joy with the long-cherished thoughts they mention of giving up the station: our actions ought ever to agree with and corroborate our words.

The "*SATISFACTION*" with which the committee had "*AIDED*" the strict church up to that "*PRESENT TIME*" when they had *withdrawn all aid* from it, and had even sold away the property to which it had a claim, is a feeling which it is difficult either to appreciate or understand. The words "*satisfaction*" and "*aid*" seem to

require a meaning the opposite to that which they usually convey.

But there is another difficulty. The committee have passed a special resolution to declare that they *did not know* what the principles and practice of the church were "*till after* Mr. Henderson's connection with the Society had closed" (see pp. 12, 86). If this is true, how could the committee have felt satisfaction in aiding the church "*as a strict church*" all the time from 1834 to 1848, when it was ignorant that the church was strict? The two statements contradict each other, and place in great doubt their profession both of ignorance and liberality. Supposing the last of the two statements to be true, the committee *did know*, when Mr. Henderson was dismissed, that the church as well as himself was strict. They certainly knew that *he* was strict, and that his principles required the church of which he was a member to be strict also; so that the latter of the opposing statements seems most true. Again, how was it possible that the amount of satisfaction the committee professed themselves, should be *known* by them to be "*equal*" to that felt by each preceding annual committee for twenty-two years before. How, too, could the secretary *know* what he affirmed when he said, "Your views on this question [that of communion], or on any others, *have not influenced us at all*?" For "what man knoweth the things of a man save the spirit of man which is in him?" He only who searches the heart could know that the committee, even when *most fully aware* of the sentiments of the church, were not influenced by that knowledge *at all*.

Mr. Henderson did not "*request*" the committee to accept his resignation. He *requested* them to withdraw Mr. Buttfield, and said he *must resign* if they did not. But he had no desire to leave his post, or quit the Society (see p. 47, s. 1).

The statement that the committee "*could not* adopt the alternative he proposed, or approve of his temper and treatment of his brethren," *approves* of the temper and conduct of Mr. Buttfield and Mr. Kingdon, as much as it *condemns* those of Mr. Henderson. The partiality of this judgment has been proved (see pp. 52 to 63). Mr. Henderson's general deportment was unimpeachable. On one occasion, indeed, *after* his dismissal, he was overcome by anger through, what he justly terms, "*intense provocation*;" but for this he still humbles himself, as he did at the time, "*offering no apology*" or excuse for the sin. On the other hand, Mr. Kingdon, after the first angry breach with Mr. Henderson, continued to impeach the actions and motives of both church and pastor, charging them with "*ingratitude*,

selfishness, treachery," &c. He even proceeded to the extremity of going to law before the unbelievers, in order to eject his brother missionary from the Society's house *before* the time agreed upon between them had expired. He maligned Mr. Henderson's character by word, by letter, and by actions. He did so to himself, to the Society, and to the world. He openly imputed dishonesty, and secretly insinuated crime. He peremptorily claimed, in the name of the Society, property to which it had no right; and, in short, manifested, during a long course of hostility, a spirit, both in word and deed, the contrary of that which Christ approves. Of this many proofs have been seen. The following extract from one of his letters, published in the *Honduras Observer*, of Feb. 26, 1848, in reference to a letter by Mr. Henderson on the sale of the property, is an example of his general demeanour:—

"Any observations made by him on the committee's present proceedings might be suffered to pass by without any reply from me, simply on the obvious ground of the impertinence of his meddling with what does not in any way concern him.... But were the various objectionable matters in his communication to be thus briefly despatched, I should be criminally omitting a fair opportunity of removing sundry bad impressions, which this *grateful* quondam agent of theirs has striven to make respecting the Baptist Missionary Society."

Such, without confession or attempt to make amends, were the spirit and conduct of a missionary whom the committee approved, while they condemned Mr. Henderson. The nature of Mr. Buttfield's conduct has been also seen in connection with his letters. Yet the committee say that they had reason to think that Mr. Henderson's remarks as to both were "all capable of a satisfactory explanation."—"Belize," p. 15. Like some of old, they have "strained at a gnat and swallowed a camel."

Another reason, they say, why they withdrew from Belize is, because they "cannot quarrel." But there was no quarrel when they did withdraw. While the dissension was hot (at least on one side) they *supported their agents* in their hostile and distressing measures; and it was only when the quarrelling had *ceased for months*, and when Mr. Kingdon's incompetence and failure were made plain to all, that they gave up the station.

"We cannot quarrel."—Is it not then a fact that they have continued their patronage of Mr. Kingdon, notwithstanding all the dissension he occasioned? "We withdraw from Belize:" but Mr. Kingdon says that the committee *do not require him to leave Belize*.—(Feb. 10, p. 94.) He is still in the neighbourhood, and seems likely to stay there.

No collision, however, has occurred between him and the Baptist church or its pastor, since he has ceased to disturb them;

but he, himself, has been unable to keep clear of broils with the Wesleyan brethren, arising from his uncalled-for attacks upon the character of one of their worthiest members (see Nov. 10, p. 93).

"We cannot in justice," &c.—The repetition of the words "just," "justice," &c., where the very opposite words are alone suitable, does but increase the evil.

The *apostolic benediction* of grace, mercy, and peace, was so much in contrast with the treatment which the church had received from those by whom it was expressed, that it produced at the time the most painful emotions.

A friend, too, on reading the last prayer—"Be faithful to *your principles* as Baptists and as Christians, even unto death, are still our prayer on your behalf"—expressed his surprise, exclaiming, "are it," indeed?—the slight inaccuracy which grated on his ear being but a type of a keener feeling as the words grated on his heart.

Par. 12.—(1.) "After this brief history of the circumstances which led the Committee to the decision they have adopted, they now proceed to correct the misrepresentations which have been published in this country in relation to the whole case.

"I.

(2.) "When Mr. Henderson was in New York in 1846, the brethren there gathered from his statements, that the differences which led the Committee to the decision they have adopted, they now proceed to correct the misrepresentations which have been published in this country in relation to the whole case.

(3.) "On Mr. Henderson's return to this country, (more than a year after he had ceased to be the Society's missionary,) the Committee heard, for the first time, that he ascribed the decision of the Committee to their views of communion. He then said that they 'cast off' the church, 'because . . . of the doctrines and discipline established among them.'—*Primitive Church Magazine*, Nov. 1847, p. 379.

(4.) "In his letter of March, 1848, he states, without affirming that the opinions of the Committee had been influenced by their views of communion, that his quarrels with the missionaries originated in their differences on this point; 'Mr. Buttfield distinctly stating,' says Mr. Henderson, 'that he could not consent to become a member of the church since he understood the Mission church to be of strict-communion practice.'—*June*, 1848, p. 173.

"In a letter of Mr. Henderson's, printed in the *Honduras Observer*, of Feb. 19, 1848, the cause of the sale of the chapel is said to be 'a heresy on the subject of communion which has arisen in the Baptist denomination, and with which the Mission Committee is strongly imbued.'

(2.) "Without commenting on the manifest inconsistency of these statements, the Committee would observe, that Mr. Henderson had never any differences with the Committee on the question of oath-taking. After the Committee had accepted his resignation, he called attention to the unjust imprisonment of some of the members of the church for refusing to be sworn, and the Secretary laid the facts as soon as he was cognizant of them, before the Colonial office.

(3.) "On the second paragraph it may be observed, that the Committee have not 'cast off the church.' As a matter of course, when the Committee accepted Mr. Henderson's resignation, their missionary claimed of Mr. Henderson the missionary premises, as Mr. Henderson had, under the authority of the Committee, claimed them of his predecessor. Without any communication with the Committee the church left the place, and with Mr. Henderson, commenced worship elsewhere. This the Committee supposed for some time to be a temporary arrangement. Mr. Henderson had sent communications within a few months, first to say that he intended returning to England, and then to say that he had accepted the invitation of the church; and then again, that he intended settling in

America; and at last, that he intended to remain at Belize. It was in the midst of these vacillations of purpose, that the applications of the church for the use of the Mission premises were made.

(4.) "Nor have the Committee acted as they have done, in consequence of 'the doctrines and discipline established in the church.' The Committee accepted Mr. Henderson's resignation before they were informed of the views of the church on communion; and on learning what they thought on this subject, the Committee expressed their readiness to aid them in obtaining a pastor, without at all dictating to them on this or any other question: but added, that after what had occurred, they could do nothing to encourage Mr. Henderson to remain."—Page 7, line 44, to page 9, line 6.

1. The statement that "*misrepresentations*" have been "*published*" in this country in relation to the *whole case*," has been seen to be but too true of what has been published *by the committee*. (See especially pp. 10 to 14, 86, and 91.) But their statements made more privately, as, for instance, those made to the committee of the Strict Baptist Convention, and those in "Belize," referred to in the Narrative, respecting the conduct of the missionaries and the contents of their letters, have been seen not only to be full of blunders, but to contain startling contradictions of plain fact. (See Narrative, especially pp. 37, 45, 48, 49, 51.) Of these the statement that the spirit and admissions of Mr. Henderson's letters were self-condemning, and that the whole of the letters on which the committee decided "mentioned exclusively matters of personal conduct between the missionaries themselves," are striking examples. But the statements published by the *friends of Mr. H.* are of a very different character. They contain no such "misrepresentations" of the "*whole case*" as the committee allege. So far as the examination has gone, this is already manifest; and it will yet be still more so. An incidental mistake, but one which did not affect the case as a "*whole*," did occur. It was the statement made in the P. C. Mag. for Nov. 1847, p. 384, that the meeting-house at Tilletton was "*built by the friends*" there. Mr. Crowe, on whose authority the statement was made, did not then know that these friends had been *assisted* by a gift of 39*l.* from the Society. Mr. Henderson says, "Mr. Crowe's statement was true up to the erection of the last building." "Of Tilletton, 'Belize' entirely omits the fact that there is *more than one building* on the lot of ground. The *first* building was erected by the friends on the spot, at an expense amounting to about 60*l.*; the Society contributing nothing whatever. Mr. Warner's dwelling-house being burned, and the congregation increasing, another and larger house was required. To the latter the Society contributed 39*l.*; and Mr. Warner afterwards occupied" as a dwelling-house the chapel first erected. Letters of Sept. 13, and Oct. 13, 1848.

The committee gave 39*l.*; but it has been seen that this fact does not at all vindicate the course pursued by them as to this station. The place is now abandoned. (See pp. 90, 92, 94, April 10, and 96.)

2. The passage from the "New York Recorder" is noticed at p. 80, Aug. 12. Mr. Angus, in a note addressed to Mr. Henderson from Jamaica, dated Jan. 23, 1847, referring no doubt to the same leading article, said, "I have been much surprised at remarks in one of the New York papers on the ground of your disseverance from the Society, as if the question of oaths had something to do with it. It would not be just to hold you responsible for such a paragraph; but it is not too much, I trust, to rely on your contradicting it." But the paragraph in the "Recorder," of Aug. 12, 1846, does not allude to Mr. Henderson's *disseverance*, but to "*differences* which have sprung out of this question" of oaths, "between the Baptist Missionary Society and the *Baptist church* at Belize." "Those differences," said the editor, "*we do not understand*, and therefore concerning them we form no judgment whatever. We speak because, as a Baptist, we sympathize with oppressed consciences, whether the oppression relates to oath-taking or to general questions of religious liberty. We do it to inform our readers at home, and to encourage our readers in England in the good work of seeking from parliament a redress of this and all grievances which burden men's consciences."

The only question is whether the editor, in saying that such "*differences*" had sprung up, said what was so inaccurate as to make it Mr. Henderson's duty to write to him and contradict it? Where love and sympathy should exist, complaints on one side of long and unfeeling neglect on the other, do in themselves constitute a kind of difference. Mr. Henderson probably said in America, as he has said in Honduras and England, that for the long period of *eight years the members of the church* had been suffering fines and imprisonments on account of the imposition of oaths; and though full accounts had been sent home to the committee, they had shown the utmost apathy and indifference, having neither published the facts nor taken measures to afford the brethren relief (see Narrative, p. 32). The only effort which the committee now say they have made to relieve them, was made "*after*" Mr. Henderson's separation.

When Mr. Henderson was in New York the persecution in Belize was severe; and Mr. Henderson informed Mr. Crowe (see p. 80, Letter of Aug. 1) that he had stipulated, as one condition of his proposed return to connection with the Society, that the committee should "*exert themselves to the*

utmost to protect *the church*," and relieve them from the persecutions they endured for refusing to take oaths.

It is clear, therefore, that the writer of the article in the "Recorder" might speak of the continued apathy of the committee on one side, and of these complaints on the other, as "the differences which have sprung out of this question" of oath-taking, without any serious inaccuracy; and as he said that he did *not understand* these differences, and the whole article referred *solely* to oath-taking, and to it as affecting *the church* in general, and not as a cause of Mr. Henderson's "disseverance from the Society," his words do not imply that Mr. Henderson had done more than state indisputable facts. Mr. Henderson says to this part of the committee's pamphlet, "If the committee feel aggrieved by the remarks in the 'Recorder,' I am persuaded that the editor is prepared to justify himself. I do not feel myself at liberty to blame."

The committee are complaining of *misrepresentation*; but are they free from it themselves as to this very point? The editor of the "Recorder" speaks of differences between *the church* and the Society; but the committee say that he speaks of "differences between Mr. Henderson and the Society;" and Mr. Angus (who probably refers to the same article) says, in his note of Jan. 23, 1847, that the "remarks" refer to "the ground" of Mr. Henderson's *disseverance* from the Society, though that disseverance is not the thing mentioned there.

The statement of the "Recorder" that the *church* had "differences" with the Society about oath-taking, is *not inconsistent* with the statement of Mr. Henderson that the church had been "cast off because of their attachment to Mr. Henderson's ministry, and the doctrines and discipline established among them," nor with his statement that the reason why the chapel was sold was that the committee were imbued with free communion views. Yet the committee say that there is between these statements "manifest inconsistency." And again, the committee, after stating that Mr. Henderson "never had any differences with the committee on the question of oath-taking," say that, "after they had accepted his resignation, he called attention to the unjust imprisonment of some of the members of the church for refusing to be sworn," and that the secretary at *once* laid the facts before the colonial office; thus seeming to imply that no such appeal had been made *before* Mr. Henderson's separation, and that there was no just ground for any complaints which could be construed into "differences" on the point. Are these correct representations? (For other particulars on the oath question, see

Narrative, pp. 80, Dec. 21, and 83, August 14.

3. In proof that the committee *have cast off* the church, although they say they "*have not*," see Narrative, pp. 12, 13, and 86, Dec. 16. At first the committee required the church to give up everything; and the church did give up all the property but the stations at Baker's and Tilletton; these also were demanded. Besides this, they were deprived of all pecuniary aid. And even to this day the committee have only consented to "allow" them the use of property to the use of which they were entitled by just right. How then can the committee say, without "misrepresentation," that they *have not cast off the church*?

The committee say, in proof that they have not cast off the church, that "when they accepted Mr. Henderson's resignation, their *missionary*, as a *matter of course*, claimed of Mr. Henderson the missionary premises, as Mr. Henderson had, under the authority of the committee, claimed them of his predecessor." The depriving Mr. Henderson of the *titles and control* of the property, as Mr. Henderson deprived Mr. Bourn of them, was not, it is true, the *casting off of the church*, but the giving of Mr. Kingdon and his free-communion church the *use* of the premises, the *confirming* of them in that use, when the Strict Church asked for the continued use of them, and the neglect to furnish the Strict Church with another place of meeting, or give them pecuniary aid to build one for themselves, *was a casting off of that church*. In these remarks the committee only evade the real ground of complaint.

Again, in order to justify Mr. Kingdon in *occupying* the premises with his free-communion church, the committee say that "*without any communication* with the committee, the church left the place." The church worshipped there for the last time on the 31st of May 1846. But the application of the church to Mr. Kingdon to be permitted still to use the premises was made on April 17, so soon as ever they had *invited* Mr. Henderson to remain, and before they had his reply (see p. 70), and their letter making the same request to the committee, dated April 21, was sent by the *very first mail*, after they invited Mr. Henderson, and a duplicate was sent, we believe, by way of New York; and this was *more than a month before* "*the church left the place*" of worship. Is then the statement that they left "*without any communication with the committee*" a palpable "misrepresentation," or not?

For Mr. K.'s reply to the request, see p. 71, April 18; for that of the committee, p. 107, par. 9. June 30. The use of the mission premises was refused absolutely by both.

The statement "that the church, *with Mr. Henderson*, commenced worship elsewhere" is incorrect, for though the church did so, Mr. Henderson was on his way to New York (see p. 78, June 2); so that all these statements are clearly incorrect.

The committee endeavour to justify their refusal of the mission premises by saying, that they supposed for *some time* that the worshipping of the church with Mr. Henderson "elsewhere," was a "*temporary arrangement*;" and that the applications of the church were made "in the midst of vacillations of purpose" on the part of Mr. Henderson. (On these alleged vacillations, see p. 109, col. 2). As the refusal of the premises by the committee was expressed in their letter of June 30, 1846, nothing could have influenced that decision which Mr. Henderson did or said *after* the latter part of May. Mr. Henderson wrote to the committee, (as appears from the "*Missionary Herald*," for 1846, "*Baptist Mag.*" pp. 461, 526), on March 20, April 21, May 11 and 18. His next letters were written from New York on July 27 and 31 (Ib. p. 657). The proposal to return to England the committee had *compelled* Mr. Henderson to abandon, by refusing him the means to return.—See "*Narrative*," pp. 10, 11. What the state of his mind was as to staying at Belize on April 21, is evident from his letter of April 27, to Mr. Green, in which he says, "Now that the attachment of the church," &c. "*has induced me to remain in Belize*;" and again, "*Therefore I abide at my post, and labour on.*" It is, perhaps, just possible, as a matter of date, that Mr. Henderson's letter of May 18 had arrived when the committee refused the application of the church; and just possible that in his letter of May 11 he said that he intended to settle in America, and in that of May 18 to remain at Belize. But these variations of purpose were not visible at Belize, and they are in the highest degree improbable. Mr. Henderson did come to a resolution to remain in America, *for a time, after he arrived there* (see letter of June 26, 1846, at p. 78). But the committee could not know this decision till long after they refused the premises. This, however, is the only trace known to us of any such decision, after Mr. Henderson "*had accepted the invitation of the church.*"

But if the committee had reason to think that Mr. Henderson would soon leave Belize, there was on this account the more reason for promising the church the free use of their chapel on his departure, if his presence were really the only reason why they were excluded from it. But the committee, notwithstanding their supposition that the conducting of worship elsewhere was but a "*temporary arrangement*," do not say that

they promised the church the use of their chapel again, or made it possible for them to have it, except by joining Mr. Kingdon.

4. Though the committee express ignorance "of the views of the *church* on communion" when they accepted Mr. Henderson's resignation, they admit, soon after, that Mr. Buttfield had said *Mr. Henderson's system was strict*, so that the committee were well aware that, unless Mr. Henderson was inconsistent, the practice of the church must be strict too; and besides, as Mr. Buttfield said that he "*would not make Mr. Henderson's exclusive system a ground for keeping aloof from the church*," he showed that Mr. H.'s system was practically that of the *church*. When, too, the committee knew, soon afterwards, that the church adhered to it, in *principle* as well as *practice*, they took a still more decided step, by refusing them the use of the mission premises. (See pp. 34, 79, and 114; and "*Belize*," p. 9.)

It was in the letter of June 30, 1846, when refusing the church the use of their accustomed chapel, that the committee said they could do "nothing to encourage Mr. Henderson to remain" (see p. 107); so that it appears it is to that letter they refer, when saying that they "expressed their readiness to *aid the church in obtaining* a pastor, without at all dictating," &c. But the only "readiness" they express in the extracts from it printed in "*Belize*," is to "*leave the church entirely free to choose their own pastor*," which is very different from the expression of "readiness to *aid* them in *obtaining*" one. But the church were in no need of aid to obtain a pastor: they had one; and it was wrong in the committee to attempt to supplant him.

This determination to do nothing for the church, so long as it remained with Mr. Henderson, even if it did not spring from a wish to urge the members to join Mr. Kingdon, was dictatorial, groundless, and unkind, both toward the church and Mr. Henderson.

Par. 14.—"On these allegations generally it may be observed, that while both the missionaries and Mr. Henderson wrote very freely on the grounds of their difference, they never mentioned communion as one of them. They speak of Mr. Henderson's 'cruel and abusive treatment': specify quarrels about printing a newspaper, the use of printing materials and school-teaching, and dwell upon the attacks made by Mr. Henderson from the pulpit and on the confessedly unfounded charge brought by him against Mr. Buttfield, but they say nothing on what is now stated to be the most important difference of all. One sentence only is incidentally introduced by Mr. Buttfield. When Mr. Henderson asked him why he did not join the church under his care, Mr. Buttfield states that he referred to many practices which he thought improper, (not at all connected with communion) and said that he did not think it necessary to give his experience a second time to a church (on which he understood Mr. Henderson to insist); and adds, 'I also said that I objected to his exclusive system, but would not make that a ground of keeping aloof from the church.' This is the only allusion to the question

in all his correspondence, It directly contradicts Mr. Henderson's assertion, and though a copy of the whole letter was communicated at the time to Mr. Henderson, and his remarks upon it were received before the Committee decided on accepting his resignation, he makes no correction in Mr. Buttfield's representation of what was said.

"Mr. Henderson's statement on this point having been seen by Mr. Kingdon, he says—'To state that the differences between Mr. Henderson and me arose out of the matter of church government is not at all the truth;'\* a remark amply supported by the fact that in all Mr. Kingdon's correspondence at the time, in which he enters fully into the differences, he never names communion as any source of division.

"The testimony of these two brethren as to the origin of their quarrels, and the resolution† of the Committee, affirming their ignorance of the views of the church at the time when they accepted Mr. Henderson's resignation, together with the fact that all concur in ascribing their differences to other causes than communion, may be regarded as decisive on this point."—Page 9, line 7 to 44.

\* Letter of August 1847.

† Missionary Herald for January, 1848.

In reference to Mr. Henderson's statements on *communion* (see par. 12, and Nar. p. 65, s. 5). The committee say, first, that the three missionaries, in their letters home, "never mentioned communion as one of the grounds of their difference." The committee afterwards admit that Mr. Buttfield did say he objected to Mr. Henderson's strict system; but they add, "this is the only allusion to the question in all his correspondence." There was reason, however, for them to suppose that some "allusion" might be made to the free communion of the second station, among other things, when Mr. Buttfield said, Dec. 18, 1845, that Mr. Henderson *complained* to his church of the second station, and warned the people against its *fallacious doctrines*. If the missionaries had been quite silent on the question, it would only prove *now* how cautious they were on the subject, for we have direct evidence that communion *was* a ground of difference. Even the statement of Mr. Buttfield, that he "objected to Mr. Henderson's exclusive system," shows that it was a matter of *objection*; and Mr. Thomas, who was an eye-witness, says that Mr. H. could not agree with either him or Mr. Kingdon respecting it. (See pp. 57, 58, also Mr. H.'s statements, p. 65.)

Secondly.—They say that Mr. Buttfield, in one of his letters (that of July 1845) said that "he would *not* make" Mr. Henderson's exclusive system "a ground for *keeping aloof* from the church," and that he thus *contradicted* Mr. Henderson's statement that Mr. Buttfield named communion as a reason why he could not *join* the church (p. 65, s. 6). It is true that Mr. B.'s statement *seems* to contradict that of Mr. H.; but it is quite possible that Mr. Buttfield meant, that he would not wish to keep *entirely* aloof, that is, would not object to unite in the Lord's Supper on that ground.

The testimony of the visitors who waited on Mr. Buttfield, as recorded in the church-book (see p. 65, s. 6), is that the communion question was one reason given by him for not *joining* the church. That he did not join is certain.

Of the spirit of Mr. Buttfield's remark,—

"I said that I objected to *his exclusive system*,"—Mr. Henderson says, Sept. 13, 1848.

"This sentence, however 'incidentally introduced,' contains the very spirit of dissension; the animus of the opponents of a faithful Christian practice. Nothing more is needed to destroy all harmonious co-operation among brethren, than a plentiful application of such terms as 'his spirit,' 'his notions,' 'his practices,' 'his exclusive system.' But Mr. Buttfield 'would not make that a ground of keeping aloof from the church,' that is, he would be willing to sit down with the church at the supper, but would not become a member of the church. To this plan the church could not consent, and, in consequence of this, Mr. Buttfield did keep aloof, unless in attempts to injure us."

Thirdly.—The committee adduce the direct denial of Mr. K. that church government had anything to do with his differences with Mr. Henderson. Of this denial, Mr. Henderson says,—

"Notwithstanding Mr. Kingdon's statement in his letter of August 1847, quoted on the same page [of Belize], that the differences between us did not arise out of the matter of church government—church government had its share in them."

How it had to do with them, Mr. H. explains in his letter of March 9, 1848 (see p. 65 s. 8, 9). The testimony of Mr. Braddick, written at the time (see above, p. 54), concurs with that of Mr. Thomas (pp. 57, 58), to show that the question of communion was a cause and element of disagreement. Mr. B. said he knew that the free-communion station grieved Mr. Henderson very much.

The statement which led Mr. Kingdon to refer to this subject in August 1847, was probably not a statement by Mr. Henderson, but one by Mr. Thomas in the P. C. Mag. for 1847, p. 200. Mr. Thomas said, "Mr. Henderson and Mr. Kingdon differed, I think about church government," &c.

In proof that communion was a ground of difference there is the testimony of the church-book, of the church (p. 54), of Mr. Braddick, Captain Thomas, Mr. Crowe, and incidentally of Mr. Buttfield and Mr. Kingdon, for both complained in their letters home of Mr. Henderson's opposition to the second station, which it is now clear arose partly from its being a free communion one, of discipline so *lax* that it took in the excluded members of the first church

without inquiring of that church respecting them.

Fourthly.—The committee say that the difference as to communion is "*now stated to be the most important difference of all.*" It is now stated to have been one without which Mr. Henderson would not have had to leave the Society. But the committee have been more ready to attach importance to the *defence* of themselves on this subject, than others have been to mention it publicly as a ground of *complaint* against them; for they passed a resolution to say that they had not dismissed Mr. Henderson on that ground, before they could refer to any statement in which it was distinctly alleged that they had done so (see p. 12).

The treatment of Mr. Henderson by the committee would have been wrong, from whatever motive it had sprung; nor would it be so necessary for Mr. Henderson's defence to prove that communion was an important cause of difference, were it not that the committee and the other missionaries allege that what Mr. Henderson has stated on the subject is untrue.

Fifthly.—What has been seen of the testimony of Mr. K. and Mr. B. on other points, shows that it is of little weight.

Sixthly.—As to the importance which these events have really given to the question of communion, in reference to the *management of the mission*, Mr. Henderson says—"That the communion question had much to do with the whole affair [*i. e.* as to the committee's movements] I am more than ever satisfied of, from the *very prominent place they give to it in the pamphlet 'Belize*;' the haughty manner in which the committee treated the church here, never condescending to advise with them during the differences with the missionaries; and the strange unbaptist-like conduct of the individual members of the committee towards myself. The mission committee seems to me to have been wielding a successful influence for the purpose of promoting open practice both at home and abroad; and God has been pleased to make use of the Belize mission to arouse the attention of brethren at home. I again repeat that it is my firm conviction, that but for the differences on communion between [me and] the brethren Buttfield and Kingdon, the separation from the Society would not have taken place."

Seventhly.—The reference made to some of the *slandorous contents of the letters* on which the committee decided,—made, as it is, after the committee had stated their condemnation of Mr. Henderson's conduct towards the other missionaries,—intimates the truth of these charges, gives countenance to them, and, as the complaints made on one side only are referred to, it shows a marked

and injurious partiality towards the free communion brethren. (For other remarks, see Nar. pp. 33-47).

Par. 14.—"One or two other statements of a somewhat kindred order may deserve passing notice.

(1.) "Mr. Henderson says, that 'Mr. Kingdon intimated that he had full consent from Mr. Angus to constitute a second church on such [open communion] principles.'—p. 174.

"Mr. Kingdon had the same 'consent' to form a strict as to form an open communion church; the principles of the church on this or other matters not having been once named. He was instructed that he went out not as pastor but as translator, and that he was to preach and labour as opportunities might present themselves, being free of course to commence a second station. In reference to the principles to be acted upon in any church he might form, not one word was said or written.

(2.) "Mr. Henderson adds, 'his significant reference to Mr. Angus and open communion, induced me to make reference to the subject in my correspondence with the Secretary at the time.'

"Mr. Henderson's correspondence previous to his resignation, contains no allusion to the principles of the second church, nor is the 'question of communion mentioned by Mr. Henderson, in reference to it, till long after he had ceased to be the Society's missionary.'—Page 9, line 45, to page 10, line 19.

The committee adduce these statements of Mr. Henderson's as of a "kindred order" to "misrepresentations." For the passages in which they occur, see p. 65, s. 8. They were written in March 1848.

In the first of them Mr. Henderson alleges that Mr. Kingdon "*intimated*" to him so and so. The committee, therefore, have to prove that Mr. Kingdon *did not intimate* this. If Mr. Kingdon *did intimate* it, and that intimation was *contrary to fact*, then it is Mr. Kingdon who made a misrepresentation, not Mr. Henderson. Now all that the committee state is, that Mr. Kingdon's alleged *intimation* does not agree with *facts*. Till Mr. Henderson, therefore, is proved to have misrepresented what Mr. Kingdon said, the blame of the committee rests on *Mr. Kingdon, not on Mr. Henderson*. But, according to their own statement, Mr. Kingdon cannot have been *much to blame* if he did say that he had Mr. Angus's full consent to form a free communion church; for, though instructed that he "went out not as pastor" (at p. 4 of "*Belize*," the committee say "not as a pastor *to the church*" then existing); but though so "instructed," he is nevertheless admitted to have been left "free" to form "a second station," and a second "church." Why then should Mr. Kingdon be blamed for assuming that the committee must *know*, without its being "named," "said," or "written," that permission to a free communionist to form a church was permission to form a free communion church?

2. The second sentence quoted will be also found at p. 65, s. 8. The close of it is, "when I ask, if it be a crime in their eyes *for me to be a strict Baptist*," Mr. Hen-



derson said this to "show *how far this question of communion was agitated.*" In doing this, he first mentioned the above intimation of Mr. Kingdon; then that he had put the question to Mr. Angus about the time when Mr. Kingdon made that intimation; then that he had put an inquiry on the subject, in his letter of April 27, 1846, to Mr. Green, a member of the committee (given at pp. 7, 63, and 73); and lastly, that he had told the committee his convictions on the subject, when he met them in London in 1847. He refers to a train of evidence, from the arrival of Mr. Kingdon, in Nov. 1845, to the autumn of 1847.

The committee, in order to show that the second of these statements is "kindred" to a "misrepresentation," have to prove that Mr. Henderson *did not make this inquiry* of Mr. Angus at the time mentioned.

The committee say, that "Mr. Henderson's correspondence, *previous* to his resignation, contains *no allusion* to the *principles of the second church.*" Mr. H. says he alluded, in his question to Mr. Angus, not to the principles of the second church, but *his own*. Besides, as Mr. Henderson's last letter, "*previous*" to his resignation, was written Oct. 18, 1845, *before Mr. Kingdon arrived* (see pp. 38, 40), it was *impossible* for Mr. H. to allude to the principles of the second church at that time. Mr. Henderson's letter, *containing* his resignation, was written Dec. 18, 1845, four days only after the opening of the new station for *preaching*. Mr. Henderson complained, in that letter, of the formation of this station (see p. 40, col. 2); but it is true, we believe, that he did not put this question to Mr. Angus then. But Mr. H. wrote other letters not long after that time.

The committee acknowledge the receipt of one dated Dec. 27, 1845 (see Herald, in Bap. Mag. 1846, p. 258.) This may perhaps be a mistake for January 1846. But Mr. Henderson in his letter to Mr. Green, says that he wrote in *January, March, and April* 1846. Do the committee deny that Mr. Henderson asked Mr. Angus this question in any of these letters? They do not. The only thing they deny is, that Mr. Henderson asked the question *till "long after"* Dec. 18, 1845. But why not say *when he did ask it*? Why withhold *evidence* of what they allege? Why, above all, *refuse Mr. H. the use of his own letters*, in order to defend himself against charges such as this depending on them? If Mr. H. asked this question of Mr. Angus on Dec. 27, 1845, or in Jan. or March 1846, he asked it *before he knew* that he was dismissed; and the purpose for which, in 1848, Mr. Henderson *said* that he had asked it, namely, to "show how far this

question of communion was agitated," was fully answered.

Mr. Green (who was one of the committee which printed "*Belize*") has gone still further in his attempts to defend the committee on this subject of communion. He has said that Mr. Henderson's letter to him did not contain even the shadow of a shade of such an inquiry as Mr. Henderson had mentioned, and yet the inquiry was there (compare p. 65, sec. 8, with pp. 63, 64).

The committee, by using means like these to prove Mr. Henderson unworthy of confidence, do but destroy confidence in themselves.

## II.

Par. 15.—"Other remarks of Mr. Henderson claim a few words.

(1.) "The present agent is unable to secure a congregation of twenty persons."—*Primitive Church Magazine*, June, 1848, p. 172.

(2.) "This is a repetition of previous statements of a similar kind, 'What do you say (he asks in one of his letters) to a congregation of nine persons on the 18th? I have not heard of so many as twenty at a time.'

(3.) "To which Mr. Kingdon says, 'On referring to my Journal, I find the 18th was excessively wet. We had still thirty in the morning and fifty at night, and the other statement is just as true, for we generally have about seventy in the morning, and much above that number at night.' In this testimony Mr. Buttfield concurs."—Page 10, line 20 to 32.

The committee here quote two statements by Mr. Henderson as *untrue*; the first written in March 9, 1848 (see Narrative, p. 64, s. 1); the second on the 18th of some *previous* month, which (though the date is important) they do not name. Mr. Kingdon's testimony is adduced in contradiction of both statements, and Mr. Buttfield's in support of that contradiction. March 9, 1848, was four days before March 13, 1848, when Mr. Kingdon's church was dissolved and the meeting-house closed (Narrative, p. 88), and Mr. Buttfield had actually *left Belize* in December 1847, about three months before; so that we have Mr. Kingdon asserting that he had generally a congregation of "about seventy in the morning, and much above that number at night," at the very time when he shut up the chapel, though he was not obliged, it is said, on account of the sale, to shut it up so soon; and we have Mr. Buttfield giving testimony, as an eye-witness, of the state of things at Belize long after he left. Such anachronisms as this last, we have already seen to be no strange thing with the committee on this subject (see Narrative, p. 86, Jan. 21; p. 106, c. 2).

The only testimony which the committee brings to prove that Mr. Henderson's statements are not "true," are the statements of those who were not only interested in making the congregation as large as possible, but whose testimony, in opposition to Mr. Henderson, has been found in other things to be most unsatisfactory.

In proof that Mr. Henderson's statement of March 9, 1848, is correct, and that it is Mr. Kingdon's denial of it which is "just as true" as other things which he has said, we have decisive evidence.

Captain THOMAS, who was at Belize in Dec. 1846, a year and a quarter *before* Mr. Henderson wrote in March 1848, says that *then* "Mr. Kingdon had not above thirty persons, including his and Mr. Buttfield's families," while Mr. Henderson's place "was crowded." (See Nar. p. 11.) Mr. Buttfield had said to the committee, in Dec. 1845, that he was sure Mr. Kingdon would *very soon have a large congregation.* (Nar. p. 43.) It seems that he was mistaken; but the congregation became less afterwards.

Mr. ALBERT BUTTFIELD, brother of the missionary, states, as "a regular attendant at the Baptist mission chapel to its close," and "without fear of contradiction," that, from the time when his brother left the settlement in Dec. 1847, "the average attendance at service *never exceeded twenty.*" (See letter in Narrative, p. 62, c. 2.) Mr. Henderson says (Nov. 10, 1848), "Mr. A. Buttfield cannot justly be regarded as a partial witness." "*Every one of the perverse statements of 'Belize' are capable of as full a refutation, only data are not so readily accessible.*"

In another letter, Mr. Henderson says (Sept. 13, 1848), "When I read Mr. Kingdon's statement, that his congregation was generally 'about seventy' and above, *to parties here, they stared and sighed.* Mr. A. Buttfield said, '*I have seen it thirteen myself.*'" On Nov. 10, 1848, Mr. Henderson said, "*All concur in denouncing the statement of Mr. Kingdon.*"

Mr. ADAMS, who was a member of Mr. Kingdon's church, is another impartial witness. Mr. Henderson says (Oct. 13, 1848), "When I stated this to Mr. Adams, [formerly] one of Mr. Kingdon's members, and almost the only remaining friend he has in Belize, he replied, '*I am ready to state on oath that Mr. Kingdon's congregation was under twenty as an average,*' adding that he [Mr. K.] *was ever able to make more of it than he [Mr. A.] could, but that Mr. Kingdon would preach away any congregation.*"

Another witness is Mr. COFFIN, a respected magistrate. Mrs. Coffin, like Mr. Adams, was received as a member by Mr. Kingdon's church when under the discipline of the first church. Mr. Henderson says (Oct. 13, 1848) that, when he "mentioned the matter to Mr. Coffin, a hearer, he replied, 'the average is too much, for his congregation was made up of my yard,' that is, of persons living therein, over whom Mrs. Coffin could exercise an influence. When, therefore, Mrs. Coffin left, Mr. Kingdon

could no longer hold up his head, but closed *weeks before it was [rendered] necessary by any one connected with the purchase of the premises.*"

Mr. Henderson says, in reference to the anachronism already noticed, "It is truly wonderful to find Mr. Buttfield confirming a [statement as to a question of] fact, which referred *only to the time after his departure from Belize.* My remark is of one agent, Mr. Kingdon, and not of agents, and the date is *months after the departure of Mr. Buttfield from Belize.*"

"As to the congregation [query of nine persons], I think the matter may partly be reconciled by my statement having reference only to grown-up persons; and that of Mr. Kingdon, including every child that might happen to drop in or be present." Oct. 13 1848.

Nothing, however, seems capable of reconciling Mr. Kingdon's statement as to the general number of his congregation, with the above testimonies, even of his own friends.

Par. 16. — "Whether Mr. Kingdon has formed a church at Belize the first Baptist church never was informed, beyond what was learned from placards in the streets of Belize, announcing sermons and such like."—p. 174.

"This statement, if correct, must be taken to imply the existence of a discourteous and unlovely spirit. The fact is, that Mr. Henderson was favourable at first to the formation of a second station, and was specially invited to preach on the occasion: he and Mr. Kingdon exchanging pulpits. Several communications also passed between them on the question of the admission of members, and on the character of applicants. But perhaps it may mean that though Mr. Henderson was informed, the church was not. This, however, can hardly be a charge against Mr. Kingdon."—Page 10, line 36 to 45.

It might be supposed from the readiness with which the committee stand forward to shield Mr. Kingdon from the slightest implication of "*a discourteous and unlovely spirit,*" that they knew nothing of the contents of his letter of Dec. 1845, or of his treatment of Mr. Henderson, as recorded in the past Narrative. Those known, it is needless to discuss, in reference to a point like this, whether Mr. Kingdon *did act* in a courteous and lovely spirit or not. But even as to the above circumstance, the committee neither *disprove* nor deny the *correctness* of Mr. Henderson's statement; they admit that "if correct," it "must be taken to imply a discourteous and unlovely spirit."

All that they assert is, that Mr. Henderson had such communications with Mr. Kingdon as showed that a second church had been formed. But Mr. Henderson does not say that he or the first church were *ignorant of that fact*; he says that they *had "learned"* it; but he says that it had never been communicated to them in a *becoming manner*, and so far did Mr. Kingdon neglect what was due to the first church, that at the formation of this second, persons were incorporated

as members, who *had been* members of the first church, but were then *under its discipline*, without a word of inquiry of the first church respecting them. This cannot be defended either as courteous or right.

The committee say that "perhaps" Mr. Henderson "may mean that though he was informed, the church was not." But unless some courteous and formal communication had been made to him as *pastor* of the Strict Church, and for the purpose of being communicated to them, the neglect complained of would have remained.

An impression is left by this paragraph that Mr. Henderson is, perhaps, equivocating. There is nothing to sustain it. He says what he means, and the committee cannot deny that what he says is true, although they try to destroy the force of it.

It was *not* "the fact that Mr. Henderson was favourable at first to the formation of a second station," in any sense which implied a wish that Mr. Kingdon should *form such a church*. What Mr. Henderson really *favoured*, in reference to Mr. Kingdon, was simply the formation of an *auxiliary preaching station*, which Mr. Kingdon might use just when and so long as he needed (see above, p. 101, and Report, 1844, p. 64). He neither *favoured* the formation by him of an *entirely independent separate preaching station*, or of a *second and free-communion church*. Mr. Henderson *preached* when the second station was opened for preaching, but *four days afterwards* told the committee that by the opening of it some of his own purposes *were broken off*, intimating distinctly, at that very time, that he was *not favourable* to it (see Letter, Dec. 18, 1845, Narrative, p. 40, c. 2).

Par. 17.—"Mr. Henderson intimates that Mr. Buttfield's letter of complaint to the Committee was written in consequence of Mr. Henderson's having shown him a notice which he (Mr. Henderson) intended to send home, of his having engaged in the Mission from wrong motives.—p. 175.

"The case is, as the dates of the letters show, and as Mr. Buttfield affirms, Mr. Buttfield's letters were written first. They exhibit throughout a Christian spirit."—Page 11, line 1 to 17.

"The dates of the letters show," the committee say, "that Mr. Buttfield's letters of complaint were written *first*." How utterly untrue this is, except as to *one* out of *four* letters, is shown at p. 37. Their dates were July 18, Aug. 6, Oct. 20, and Dec. 18. The notice shown him by Mr. Henderson was dated July 19. The *one* letter of Mr. Buttfield, which was written before he saw this notice, was dated only *one day* before that notice, and both were sent by the same post. The other three were all written *after* Mr. Henderson had showed Mr. Buttfield the notice he sent home, and *exactly correspond* with what Mr. Henderson says of them in the passage of which the

committee quote a part (see Narrative, p. 66, ss. 10, 13). Mr. Henderson spoke of *no particular letter of Mr. Buttfield's*; but said that after seeing his, Mr. Henderson's, notice of him, Mr. Buttfield seems to have resolved to damage him in the estimation of the committee.

If Mr. Buttfield really affirms what the committee says he "affirms," knowing, as he must, the facts, *then all that he has written, and all that he has said, has the value of that affirmation, and no more*.

The committee had *no need* of appeal to Mr. Buttfield's testimony at all; they had the *letters*, and needed only to mention their dates in order to prove or disprove their declaration. Why, instead of doing so, did they agree with Mr. Buttfield to affirm what those letters so positively deny? They say, also, that Mr. Buttfield's letters "*exhibit throughout a Christian spirit*:" such a spirit as the apostle describes, when he says, "Love suffereth long and is kind, seeketh not her own, thinketh no evil, beareth all things, hopeth all things, endureth all things"? Is this the spirit of Mr. Buttfield's letters? (See Narrative, pp. 34, 35, 39, 42, 43, s. 5.) Is it not in many respects the reverse? But deeds speak louder than words. What was the spirit of Mr. Buttfield's conduct? Mr. Thomas, Mr. Braddick, Mr. Henderson, and the church, all agree that it was at variance with the spirit of Christ. (See Narrative, p. 54, c. 1; p. 57, c. 2; p. 66, s. 13.)

It seems almost impossible that these statements should be made by the Baptist missionary committee. It is distressing to think of.

Par. 18.—"Mr. Henderson says that Mr. Buttfield brought him some 'terms of agreement written out, apparently instructed by the Society, and in which he (Mr. Henderson) was 'required to acknowledge that he had sent home false statements concerning him.'—p. 175.

"A copy of these terms Mr. Buttfield sent afterwards to the Committee. They were drawn up (it need hardly be added) by himself with the view of healing past differences. They are both manly and humble, and contain no such requirement as Mr. Henderson affirms. Mr. Henderson sent them back to him."—Page 11, line 8 to 16.

Mr. Henderson says, that if the terms of agreement sent home to the committee did not contain the requirement mentioned by him, "then the copy was a mutilated one." Mr. Henderson returned to Mr. Buttfield the written terms, because (as stated in our remarks at p. 100, c. 2) he did not wish to retain a document so humiliating to Mr. Buttfield; but he assured him that all would be well, if he would only cease from mischievous agitation, and proceed at once to mission work (see p. 42).

The committee admit (par. 3, p. 99) that "the *secretary*" did "suggest to Mr. Buttfield to confer with Mr. Henderson on their

differences." These terms of agreement were therefore drawn in consequence of a suggestion from home.

Par. 19.—"Special legislation, with a view to greater severity, was talked of, and the missionaries were the first to taunt us with the intelligence; indeed on all occasions they ranked on the side of the heartless persecutors of their brethren." In the midst of it the Colonial judge, &c. . . were invited to a dinner in the Mission house.—p. 176.

"Mr. Henderson knows that Mr. Kingdon protested in writing against the proposed Act for defining the law respecting dissenters; said it was unnecessary, and afterwards urged, when his previous appeal had failed, the substitution of an affirmation for an oath, a change that would have relieved Mr. Henderson. Of the alleged dinner, Mr. Buttfield, who was on the spot at the time, never heard. If it took place, it was after Mr. Henderson had ceased to be the Society's missionary."—Page 11, line 17 to 29.

"Mr. Henderson knows," &c. Mr. Henderson says, "*I knew not* [that Mr. Kingdon protested, &c.,] until I read it in the present pamphlet, nor can I find any other who knows it; but many who, with myself, regard Mr. Kingdon as the instigator to the Act's being prepared. As to the dinner [given by Mr. Kingdon 'in the mission-house'], how could it have taken place but after I had ceased to be the Society's missionary? That does not affect the case."

For the passage to which the committee reply, see Narrative, p. 67, sec. 20. The persecuting act was passed March 8, 1847. The committee do not deny that Mr. Kingdon and Mr. Buttfield were the first to taunt Mr. Henderson and his friends with the intelligence of its preparation. And with respect to the dinner, Mr. Crowe, "who was on the spot *at the time*," distinctly remembers hearing of it, and his impression is that it was Mr. Buttfield himself who informed him that his Excellency the Governor was invited, as well as the Judge, and the Attorney-general, though he did not go to it; and though Mr. Crowe's journal kept at the time does not contain any reference to the dinner, it does contain evidence in support of the more important part of Mr. Henderson's statement. He finds written—

"*1st March 1847.*—Many attribute this (the means of annoyance prepared in the said Act) to Mr. Kingdon as the moving cause. I am prepared to think he has had a great share in it, whether designedly or not."

Again, on the 2nd of March 1847, "Mr. Kingdon gets much of the blame, more especially as it is known that the Judge has been with him frequently till a late hour at night, and was there last night till eleven."

What Mr. Henderson says is matter of fact well known to parties interested at Belize. "The substitution of an affirmation for an oath," would not probably "have relieved Mr. Henderson" from persecution under the Act, for he would not have con-

sented, we believe, to take a licence to preach the gospel from a civil magistrate, which the Act would still have required every preacher or teacher to do.

Here, therefore, as before, the committee do not disprove what Mr. Henderson says; but, instead of doing so, state of him what is *untrue*, say in defence of Mr. Kingdon what is probably incorrect of Mr. H., give as evidence from Mr. Buttfield what itself needs proof, and hint an objection as to time which is not only groundless, but absurd.

Such are the means used to produce an impression that Mr. Henderson is not to be trusted or believed.

Par. 20.—(1.) "One reason given by Mr. Buttfield (for not joining the church) was, that before quitting England he had been cautioned not to take such a step hastily," &c. —p. 173.

(2.) "From the foregoing statements you will perceive that the uniting with the church was to be in concert . . . with the coming missionary, whose sentiments on communion I have since learned were known to Mr. Buttfield before his arrival."

(1.) "On this Mr. Buttfield remarks, 'I did not say that *before quitting England* I had been cautioned not to take such a step hastily, but that I had been advised by friends *since* the differences arose, not to unite with the church at all. At this period I objected to join the church till Mr. Kingdon should arrive that I might have an impartial adviser. I did not know whether Mr. Kingdon was a free or strict communion Baptist; indeed I did not know that he was coming to Belize at all, till Mr. Henderson himself informed me.'

(2.) "Mr. Buttfield adds,—the Committee never inquired into my views of church discipline. I am not aware that they knew them; for none of them ever spoke to me on the subject."—Page 11, line 30 to 47.

1. The two passages referred to will be found in Narrative, p. 65, sec. 6, 7. The first is part of an extract from the *church book*; so that it is not Mr. Henderson, but the visitors appointed to wait on Mr. Buttfield as a deputation from the church, who were in error, if the statement be incorrect. The committee should have given the whole sentence. The rest of it is, "because of evil consequences which had ensued in other cases where differences of opinion existed relative to church government, as was the case between him and the pastor." (Church-book, July 25, 1845.)

Mr. Buttfield's explanation of what he did say contradicts another part of the visitors' report, which was (see Narrative, p. 65, s. 6), that another reason given by Mr. Buttfield was, that he could not join the church "*until they received an answer to letters sent to England, especially to the church at Boxmoor.*" or until the other missionary, Mr. Kingdon, arrived;" which implies, that the friends on whose advice they relied as to joining the church, *had not then advised* them. But Mr. Buttfield now says that he told the messengers "that he *had been* advised by friends *since* the differences," &c. Could the messengers be so entirely

mistaken as to both parts of their report? That report was made and recorded, *when it was fresh on their memory*; but Mr. Buttfield's denial is made *three years after* the events to which it refers.

Mr. Henderson says of Mr. Buttfield's denial that he used the words imputed to him,—“I have shown this to Mr. Braddick, who was one of those appointed to visit Mr. Buttfield, and reported to the church. He insists that Mr. Buttfield *did most assuredly* use the words as in my statement. I may mention here, that on that very occasion he was convicted of f—d before the church, saying that I had informed him that, without relating his experience, he could not be admitted a member. Loose practice of the same kind was often detected in him by the brethren. But he was not a member of the church, and he was in consequence out of our reach for discipline.” Sept. 13, 1848.

These records in the church-book, compared with Mr. Buttfield's letter to the committee of July 18, 1845 (see p. 34), are proof that the difference of opinion between Mr. Buttfield and Mr. Henderson, and the course which Mr. Buttfield was *advised to take in consequence of that difference*, were important elements in that want of harmony which existed so soon after his arrival.

2. Mr. Henderson, in the second passage referred to by the committee, says that these records in the church-book show that Mr. Buttfield's “uniting with the church was to be *in concert with friends in England, and even with the coming missionary*.” Mr. Buttfield admits that he was “advised by friends”—and does not deny that they were “*friends in England*”—“*not to unite with the church at all*.” He also admits, that he did “object at this period [July 1845] to join the church till Mr. Kingdon should arrive.” To this extent he completely justifies Mr. Henderson's statement. But, speaking apparently of *the same time*, Mr. Buttfield says, that he “did not know whether Mr. Kingdon was a free or strict-communion Baptist.” He does not deny distinctly that he knew Mr. Kingdon's sentiments “*before his arrival*,” although what he says leaves the impression that he intends to do so, and led us to say, at p. 65, that he does deny it. What he says is preceded by the words “*at this period*,” that is, July 1845, and Mr. Kingdon did not arrive till Nov. 1845, so that Mr. Henderson's statement is left uncontradicted in this point also. Mr. H. had not learned, probably, and, if so, could not say *how long* before Mr. Kingdon's arrival Mr. Buttfield was informed of his sentiments. Nor does the committee give faithfully what Mr. Henderson did say; which was, that Mr. Buttfield knew Mr. Kingdon's sentiments “before

Mr. K.'s arrival, *although to himself* [Mr. H.] *they were unknown until*” after Mr. Kingdon's arrival. The committee, by leaving out the *contrast* between Mr. Henderson's knowledge and Mr. Buttfield's, and putting a full stop after “arrival,” as if it were the end of the sentence, though there is only a comma in the original, make it appear that Mr. Henderson's only reason for mentioning this circumstance was, as it might have a reference to Mr. Buttfield's *knowledge in July*, whereas the chief point to which Mr. Henderson directed attention was, that Mr. Buttfield was *informed before himself*, which Mr. B. does not deny. If Mr. Buttfield was not informed of Mr. Kingdon's sentiments in July, it was quite proper for the committee to mention that fact; but not so as to misrepresent Mr. Henderson, who, notwithstanding the impression conveyed, is found, on close examination, to have said nothing in the passage referred to which is even expressly denied, much less disproved.

Mr. Buttfield is quoted as saying—

“The committee *never inquired* into my views of church discipline. *I am not aware that they knew them*,” &c., as if this tended to prove that they were really ignorant of, or indifferent to them. But suppose that the church at Boxmoor, of which Mr. Buttfield was a member, was a free communion church, and that the leading members of the committee knew it to be so, what further information did they need? If the committee *did not know* Mr. Buttfield's sentiments, why do they not *say so*? Besides, why should they wish to appear ignorant, when by knowing them they might have prevented the *collision* of sentiment which afterwards occurred? That they are not altogether *indifferent* to the sentiments of their missionaries on this point, is sufficiently clear, from the manner in which they have treated Mr. Henderson on the one hand, and Mr. Buttfield and Mr. Kingdon on the other.

Par. 21.—“Mr. Henderson states that he was surprised to find ‘a Mission Committee giving heed to and treating such things in the manner they did, with no apology for occupying my precious time with such trifles.’—p. 175.

“In other communications Mr. Henderson says truly that the Secretary urged him to make up all differences with Mr. Buttfield, and not to press him to bring the letters before the Committee. Mr. Henderson, in reply, insisted that the Committee should see them. One of the ‘trifles’ was so serious, that if it had been as true as Mr. Henderson at length acknowledged it to be false, it would have disqualified Mr. Buttfield morally for his post as a missionary.”—Page 12, line 1 to 11.

The passage referred to is given at p. 67, sec. 15. Mr. Henderson is speaking of “various *grave charges*” preferred against him by Mr. Buttfield, and “drawn up with the most astonishing *distortions of facts*

that he could imagine ;” when he complains, therefore, that the committee, in occupying his time with these things, occupied it with “trifles,” he evidently means that it was clear, from internal evidence, that these charges did not deserve the attention they received. That this was clear, is evident from the letters themselves, and the degree of attention these charges received, compared with the attention received by Mr. Henderson’s statements as to the inefficiency of Mr. Buttfield (see Narrative, pp. 34 to 38). What do the committee say to prove the contrary?—They refer to one fact. Mr. Henderson had expressed a *fear*; and the committee say that if the fear had proved *well founded*, it would have been no trifle as to the *moral fault of Mr. Buttfield*. ’Tis true; but that does not prove that the *expression of the fear* by Mr. Henderson was no trifle. It is no trifle to be a criminal, but for a policeman to have expressed a *fear* to another policeman, from unfavourable appearances, that a person was a criminal, who afterwards proved innocent, would scarcely be a fault at all. And such was the trifle as to fault which the secretary and committee, after Mr. Buttfield is proved innocent, speak of as a grave delinquency.

By saying, too, that “if it had been as *true* as Mr. Henderson at length acknowledged it to be *false*,” &c., they imply that what was only the expression of a fear, was the utterance of a falsehood, and that Mr. Henderson *tardily* “acknowledged it” to be a falsehood, although all that he acknowledged was the impropriety of expressing such a fear, and did this *promptly* so soon as it was mentioned to him.

The committee, in this disingenuous sentence, transfer to the expression of a fear the moral importance of the thing feared, and speak of the utterance of that fear as the utterance of a falsehood.

As Mr. Henderson felt that what he had said of Mr. Buttfield deserved the immediate attention of the committee, and that he had written nothing but what he was bound to write, can wonder that he felt it improper of the secretary to treat his letters as a mere effusion of ill-feeling, and that he urged him to lay them before the committee at once.

Par. 22.—“Mr. Henderson says that ‘strong indications had been given by the Committee of favouritism,’ and that these had drawn forth stronger language to the committee from him than otherwise he might have used.”—p. 176.

“At the time Mr. Henderson used this ‘strong language,’ he knew that the Committee had not seen his letters; asks in the very letter in which he uses it, that the Committee may see them; states that he is sure they will decide justly, and that he has never had occasion to distrust their decision. The same post too that conveyed a letter from the Secretary to Mr. Henderson, conveyed one also to Mr. Buttfield,

blaming what seemed in each blameworthy, and exhorting both to act, in the painful differences which were dividing them, as Christians and as missionaries. Mr. Henderson knew that the Committee could have given no indications of favouritism, for he was told that the letters had not been laid before them; and if he had read all the letters which were then written from the Mission House, he could not have charged even on the Secretary the accusation which this sentence contains.”—Page 12, line 12 to 29.

The passage referred to will be found at p. 68, s. 21. The inverted comma at the end of what the committee has printed in small type, is, no doubt, a mistake; the words from “and that these” being theirs, and not the words of Mr. Henderson. But even without this mark of quotation, the sentence does not convey Mr. Henderson’s meaning with sufficient clearness.

He said in 1848, not only that *strong indications* had been given by the committee of favouritism, in 1845, but also that “*strong measures* were being used against him by the authorities there,” and that both “*these things*” had drawn forth, in 1845, “*strong language* to the committee, *every word of which*,” however, he said in 1848, “*I am willing should be published to the world*, conditionally, that the facts which gave rise to them be also published;” thus showing that he was still convinced that, if viewed in connection with the facts, there was nothing in what he had said which was greatly wrong. He added, “what I consider among other things *unfair* towards me is this, that when *conduct on the part of the committee, justly provoking*, drew forth *language severe*, my whole character is sought to be judged of by these expressions;” that is, as if they were a fit example of his spirit and temper when no such “just” reason for using “severe language” existed.

The committee, in their reply, endeavour to show that Mr. Henderson had no reason either for complaining of *favouritism* or for using *strong language*, at least so far as the conduct either of the committee or secretary was concerned.

They say that Mr. Henderson knew that the committee had not seen the letters written by Mr. Henderson and Mr. Buttfield up to August 6, 1845, and could not have given indications of *favouritism* in the letters sent to Mr. Henderson by the secretary, and received by Mr. Henderson before he wrote on Dec. 18, 1845. But Mr. Henderson was *not speaking of these letters*, but of the “conduct of the committee” as a whole, up to Dec. 18, 1845, when he said, in 1848, that “strong indications” of favouritism had been given. That “conduct,” included the sending out of Mr. Buttfield and Mr. Kingdon, whose spirit, principles, and demeanour, all implied a degree of *favouritism* on the part of the committee, when joined with the fact that such brethren had been sent

out professedly to assist Mr. Henderson; but Mr. Henderson no doubt *included* the conduct of Mr. Angus as a member of the committee, and its official representative. He no doubt regarded his letters as "secretary," even when not written by the *express direction* of the committee, as having all the importance implied by the possession of their confidence; and probably inferred, as he justly might, that "the secretary" would not have kept back Mr. Henderson's letters unless he thought that the leading members of the committee would prefer that he should do so, and prevent, if possible, these complaints against Mr. Buttfield from coming officially before them.

Mr. Angus had said, too, in his letter of Sept. 10, 1845, (Narrative, p. 35), that *the committee* would despair of giving Mr. Henderson assistance, and that *the committee*, he was convinced, could not but condemn his spirit and temper (see "Belize," par. 3, above, p. 99); thus *attributing to the committee* the *favouritism* which such language implied. For there was no reason why the *committee* should be declared thus ready to censure Mr. Henderson, unless it was from their known readiness to *favour* Mr. Buttfield.

On all these grounds, therefore, Mr. Henderson had reason to say (even on the testimony of Mr. Angus himself), that "strong indications had been given by the *committee* of favouritism;" nor can "*the secretary*" be released from "the accusation which this sentence contains." For his letter of Sept. 10, 1845 (Narrative, p. 35), condemning Mr. Henderson, and the keeping back of Mr. H.'s complaints of Mr. Buttfield, alike "indicated" favouritism towards Mr. B.

But Mr. Henderson might speak, in Dec. 1845, notwithstanding these indications of favouritism, of the general justice with which the committee had treated him, and of his confidence, that when the facts were laid before them they would not permit any such feelings to lead them into a course of *direct injustice* towards himself; and he might, without contradicting such an expression of confidence in Dec. 1845, say, on March 9, 1848, that in Dec. 1845 such indications of favouritism had been given.

Mr. Henderson's confidence in the committee, in Dec. 1845, was not, most certainly, without a *fear*, or he would not have requested that they would make him an allowance to enable him to go to America, in case they decided in such a manner as he said would make him feel that "*the committee required reformation*," and would lead him to "flee from them as from a pestilence" (p. 68, sec. 22). Even up to the time, however, when Mr. Henderson met the committee in London, and appealed

from Mr. Kingdon to them, in hope of receiving some remaining proof of kindness, he has placed more confidence in them than the result has justified; and notwithstanding what they say against Mr. Henderson's strong language, they have by no means proved that they do not require "reformation."

### "III.

Par. 23.—(1.) "But perhaps the most inexplicable statements are those that refer to the questions of account. In such matters, where accounts are kept with minuteness and accuracy, a misunderstanding seems more difficult.

(2.) "'Be it remembered (says Mr. Henderson) I had no salary.'—*Primitive Church Magazine*, June, 1848, p. 176.

(3.) "'The amount the people raised ranged not far short of 200*l.* sterling per annum.'—*Primitive Church Magazine*, June, 1848, p. 176.

(4.) "'The Committee have made a set off against it (his 'bill of 30*l.* in favour of the Bible Society unpaid to this day') of a debt due by Mr. Crowe.'—*Primitive Church Magazine*, June, p. 177.

(5.) "'The Society's funds have profited by me some thousands.'—p. 177.

(6.) "'They have spent in all on the premises, &c. 204*l.*, and 500*l.* They have sold them for 1445*l.* Here, therefore, is nearly 1000*l.* to the gain of the Society.'—p. 177.

(8.) "'Again, do not 600*l.* stand as the produce of Mission Schools.'—p. 177."—Page 12, line 31 to 46.

1. Mr. Henderson says, "I now turn to that part [of my statements] denominated [in "Belize"] 'perhaps, the most inexplicable'—the questions of account. It is happy for me, now that attempts are made to damage my character, that my accounts *have been kept with such 'minuteness and accuracy.'*" When I showed my account-book to Mr. Kingdon, he declared that *there could be found, amongst the missionaries of Jamaica, no such full statement.*" Oct. 24.

2. "I had no salary." For this passage, see Narrative, p. 68, sec. 22. The committee say in reply, that Mr. Henderson had "an average income of about 450*l.* a year;" that he had a "salary" ("Belize," p. 13); thus implying that Mr. Henderson meant that he had *no income* at all from the Society, and that his statement was entirely false. It is true that Mr. Henderson's words did not convey, *with sufficient clearness* to those who *did not know the facts*, what he meant; but why did not the committee, who did know the facts, try to explain what he meant, instead of separating these words from their connection, and leaving an impression that Mr. Henderson had uttered a direct untruth.

Mr. Henderson's words are "I had no salary; I was no paid agent, saving from the Society's funds, but a brother, carrying out the holy purposes of brethren; I, therefore, felt I might even blame," &c.

His object was to show that he had not occupied the position of *an agent with a fixed salary*, who had a certain sum which he might spend or save as he pleased, without involving the Society, but the position of one who, having resigned all private inte-

rest beyond the supply of his *present need*, was *trusted* to act as a kind of partner in the administration of the Society's affairs at Belize, drawing from its funds just so much as he found needful to supply his own wants and those of the mission. This position led him, he said, to feel that he might speak with the more freedom to the committee when there was cause to blame.

3. This passage is given at p. 68, sec. 24. By referring to it, it will be seen that the words used by Mr. Henderson are, "although of late years the amount raised has ranged," &c. The words—"the people," are not in the original; they are *inserted* by the committee, and though "the people," that is the church, are mentioned previously, the insertion of those words here, so as to imply that the sum of 200*l.* was entirely raised by *the church*, in distinction from *the schools*, is a misrepresentation of what Mr. Henderson really said, for he spoke of it simply as "raised," without limitation as to the source from which it came. Mr. Henderson, too, said "of late years," which the committee omit. So that they misrepresent Mr. Henderson, and then charge him with misrepresentation.

4. For an explanation of this bill of 30*l.* see Narrative, pp. 76, 77, 81.

5. This is only part of a sentence, and the meaning of this part is most materially affected by being given as if it were the whole; and besides this, the committee have again *added* to what Mr. Henderson said by *inserting* the word "some," which is not in the original. For the sentence complete, and remarks on it, see p. 25, extract 1. Mr. Henderson said, that he had not profited by the Society's funds—that is, by applying them to his own interest as *distinct* from the objects of the Society—"one penny," while the Society had profited by him "*thousands*," that is, as the result of his good management. The only sense which the words grammatically convey, and which the committee were authorised to put upon them (especially when their object was to charge Mr. Henderson with untruth), is, that by "*thousands*," as used in contrast to "*one penny*," Mr. Henderson meant "thousands of pence," and not, as they make him appear to say, thousands of pounds. Mr. Henderson's mode of expression is not indeed frequent; but those who charge him with falsehood must be able to show, that *no other grammatical meaning can be attached to the words but that which they charge with untruth*; for, otherwise, it is the part of common propriety, as well as of Christian kindness, to allow the full benefit of such possible construction, even though the mode of expression may seem unusual. But the committee, by giving only part of the sentence,

*destroy* its grammatical meaning, and, by adding the word "some," fix a meaning upon it which is *different* from that grammatical meaning; and do this *for the very purpose of charging Mr. Henderson with misrepresentation*. It so happens, however, that, even after they have thus misrepresented what he has said, and fixed his meaning to be *thousands of pounds*, the statement is still accurate; for it is shown at p. 27, that his superintendence, as compared with the superintendence of others, and considered in relation to success, has been to the advantage of the Society, not thousands of pence only, but thousands of pounds.

6. For remarks on these sums see p. 25. Mr. Henderson does not say, as the committee state, "that they have spent in all on the premises" 204*l.* and 500*l.*; for he speaks of these sums as the sums paid merely for the "purchase" of land, and the "building" of the school-house; so that it was clear that he did not include the erection of the mission-house and chapel, or the improvements and repairs in the sums he mentioned. The nature of his calculation is referred to at pp. 25 and 26.

With such licence of alteration and misconstruction as the committee use, it would be possible to make anything "inexplicable."

Par. 24.—"Let these statements be compared with the following facts, all taken from accounts furnished from time to time by Mr. Henderson himself:—

"Mr. Henderson has had from the Society for the support of himself and family alone, (without including the salaries of teachers or native agents,) an average income since he went to Belize, of about £450 a year, a sum which is much larger than other missionaries at Belize have had. Towards this amount the Church have contributed about £70 a year. The children's pence paid in the school toward the support of teachers has also amounted to about £50 a year,—an amount which does not meet the total school expenses, and cannot be regarded either as an offset against Mr. Henderson's salary, or as a contribution from the people. If both sums, however, be put together, they make, including school receipts, about £120 a year; Mr. Henderson intimates that it was nearly £200 a year; and again he adds, as if this were additional, '£800 stand as the produce of schools.'"—Page 12, line 47, to page 13, line 17.

1. As to his income, Mr. Henderson replies, "I had no specific sum annually; my family was larger than that of any missionary in Belize; my travelling expenses were more."

Mr. Henderson, while he shunned an intimacy with some of the higher class of residents, as unbecoming his station and character, was hospitable and generous to the needy and the destitute, to whom his house was freely opened; and whatever may have been the expense arising from this custom, its good effects in the example given, and in the spiritual as well as temporal good actually done, is far beyond



the power of figures to compute. Add to this, that *medical attendance* for himself and family, with sometimes a teacher included in it, was a frequent, if not a constant and heavy item in his accounts, as the Reports will show. But what was thus expended was probably more than compensated by the fact, that he and his family laboured on and suffered for thirteen years, without any of them having come home to Europe to recruit their health, though often recommended.

2. "That the children's pence," says Mr. Henderson, were "paid towards the support of teachers is a gratuitous assumption. The expense of *training teachers* is not necessarily defrayed from this quarter, and in no account of mine is it so stated: the children's pence went into the general funds of the mission."

3. The committee argue that as "the children's pence" were thus "paid toward the support of teachers," and did "not meet the total school expenses," they "cannot be regarded as an offset against Mr. Henderson's salary," or rather support. But do the committee mean, that not a penny contributed by the children can be considered as due to Mr. Henderson for his labours as a *teacher*, either of those children, or of the native teachers themselves, but must of necessity be considered as all paid towards the support of the *native teachers*, and not at all towards *his own, as chief teacher*? If so, the statement cannot be just. Mr. Henderson says, in the *Honduras Observer*, of Feb. 19, 1848, that "the keeping up" of the "infant and British schools," from which the 626*l.* 7*s.* 11*d.* were received, did not "entail expense on the Society beyond that of a female teacher for a certain period," intimating that the other expenses were met by profits on tracts, stationery, and medicines; the payments for which amounted, he says, during his agency, to 279*l.* 1*s.* 6*d.*

4. The committee say, that "the children's pence paid in the school" cannot be regarded "as a contribution from the people" towards the 200*l.* a year which the committee make Mr. H. say "the people raised" (see par. 23, number 3, p. 127); but the words "the people" are added by them. Mr. Henderson's own words, "the amount raised," are applicable to all sums which would assist the people to carry on the station without the aid of the committee, as the sums raised from the school have really done since the station has been so carried on; for Mr. Henderson speaks of himself as "toiling daily at a school," that he may "gain a little money" (p. 25, extract 1). It is no contradiction, therefore, of what Mr. Henderson has said, if the receipts from schools are needful to make

"the amount raised of late years range not far short of 200*l.* sterling per annum."

5. Nor did Mr. Henderson speak of the 600*l.*, which "stand as the produce of mission schools," as if that were *additional* to the 200*l.* a year, which he says was "the amount raised of late years." It was in *another part* of the letter that he mentioned this 600*l.* (see p. 69, sec. 28, compared with p. 25, extract 4). He had just mentioned the advantage the Society had derived from his agency as to *property*, and it was in reference to the 1,000*l.*, at which he estimated this advantage, that he added, "Again, do not 600*l.* sterling stand as the produce of mission schools, besides 200*l.* from sales of vegetables out of the garden?"—the result of Mr. Henderson's relaxation from other pursuits. There is not, therefore, the least truth in the committee's statement, that Mr. Henderson speaks of the 600*l.* from the schools as additional to the 200*l.* per annum.

The 200*l.* raised from the garden is a striking proof of Mr. Henderson's industry and regard for the money interests of the mission. When Mr. Crowe passed by the mission garden, a few months after Mr. Kingdon had been in possession of it, "Lo, it was all grown over with thorns, and nettles had covered the face thereof." But Mr. Henderson not only laboured several hours daily among little children, in addition to his labours as a preacher, a pastor, a translator, &c., but still found time and energy to cultivate a garden which, with surprising industry, he had made out of a fetid swamp, so that it was an example to the whole community; and which, in addition to other advantages, yielded 200*l.* to the mission by the sale of vegetables alone. Mr. Henderson asks, "what other missionary on the committee's list would have produced" these vegetables, "and, when produced, would not have applied them elsewhere?" Surely, in having thus, by labours superadded to those of a missionary, contributed 200*l.* to the Society which supported him, he has given a proof, not merely of his integrity, but of his devotedness to its welfare, which no one can make void.

6. As to the amount raised, being nearly 200*l.* a year, he says—"In the account sent home in 1837, the amount exceeded this by nearly 20*l.* In 1841, it was 144*l.* in eight months; and in 1845 it amounted to 140*l.* in six months. What was raised during my twelve years in the station, will also sustain the fact, as already published in the *Honduras Observer*." For the statement Mr. Henderson refers to, see p. 26. 2,420*l.* in twelve years is just 200*l.* a year for the whole time. But it was to "late years" only that the sentence condemned by the committee refers.

7. Mr. Angus stated, in 1847, (see P. C. Mag., 1847, p. 415), that the church had contributed "about 50*l.*;" in "Belize" the committee say "about 70*l.*" The secretary and committee do not agree with each other. Mr. Henderson's statement at p. 26 is, no doubt, correct.

Par. 25.—"The bill for £30 was drawn under the following circumstances:—After Mr. Henderson's resignation was accepted, he told Mr. Kingdon that he owed various sums, amounting (with the £30 just named,) to upwards of £150, which he expected the Society to pay. His annual accounts since June, 1845, had not been received; and Mr. Henderson was instructed that future bills on the Society were to be drawn by Mr. Kingdon. He was also requested to give to Mr. Kingdon a full statement of account. The amount owing by Mr. Henderson, Mr. Kingdon said he could not draw for unless Mr. Henderson first gave a statement of account, and that Mr. Henderson declined giving. In order, however, to obtain the money without supplying a statement, Mr. Henderson took an old power of attorney given to him many years before, available only for claiming the Society's premises of his predecessor,—and though he had never had occasion to use it—he had it recorded, and then drew a bill on the treasurers, as 'attorney to the Baptist Missionary Society.' As a matter of course the bill was refused acceptance."—Page 13, lines 18 to 36.

For previous remarks on this subject see pages 74 to 77.

1. "In this statement," says Mr. Henderson, "I beg to correct *two misrepresentations*. First, it is affirmed that I *never had occasion to use the power of attorney*. My correspondence at the time testifies abundantly to the contrary; and the *Society's title to the mission premises rests upon my successful defence*, by means of *this power*, in the court of Belize, against Mr. Bourn's claims to the property.

"The next is, that I made use of the power 'to obtain the money without supplying a statement.' The fact is, that I made use of it to extricate the mission property from the legal authorities, into whose hands Messrs. Kingdon and Buttfield had thrown it (Jamaica fashion), in their zeal to drive me out of the mission-house sooner than the time I had appointed with them. After finding that men of business admitted the authority of the 'power,' I next drew an order upon the treasurer, in favour of the Bible Society, for 30*l.*, and sent it for the settlement of a business account. I was no longer their missionary, and therefore made it manifest on the face of the order, by signing 'attorney,' &c.

"Moreover, I undertook to give Mr. Kingdon a full statement on quitting the mission-house, which I did, of all the property left by me. My money transactions I had ever had direct with the Society, and I felt it the more proper that my last account with them should likewise be so. Besides, I found Mr. Kingdon incompetent (to say the

least) to manage such matters" (Sept. 13, 1848).

"A statement of accounts I never was unwilling to give, until I found Mr. Kingdon betraying me in the most mischievous manner."

"The money account," that is, the half-yearly balance-sheet, "had been forwarded to the Society up to the month of July [1845], and my resignation was in April following. The proposal that I should have a fixed annual salary, and confusion in the matter [of difference] with missionary brethren, prevented me from making up accounts, until I should see the result, and when I found I was to leave, I determined to make up my money and other accounts to the day of my departure from the mission premises. The true difference on Mr. Kingdon's part between us, so far as I remember, connected with money, lay in his seeking to drive me out of the mission-house sooner than the day I at first appointed with him, in presence of Mr. Crowe."—Nov. 10, 1848. For further extracts, see p. 75, c. 2.

2. The statement that Mr. Henderson said "he owed various sums," which "he expected the committee to pay," must not be understood to mean that the committee did not owe them, for the committee did owe them as much as Mr. Henderson—these sums having all been contracted on their authority and behalf, except the sums owed by Mr. Henderson to the Bible and Tract Societies. Mr. Henderson "expected the Society to pay" these too, and as the committee did actually make the Society debtor for them, not as a gift, but as a final settlement of account with Mr. Henderson, and say that they "paid, in goods, to Mr. Henderson" the 30*l.* owed to the Bible Society, they acknowledge themselves to have been under obligation to pay these sums too; no doubt because the sums received by Mr. Henderson for these Societies had been spent on the Baptist mission, and had thus become due from that mission to the Bible and Tract Societies (see p. 81).

Mr. Angus writing on Sept. 11, 1849, in answer to our inquiry whether these sums had been spent by Mr. H. on the Baptist mission, said, "All Mr. H.'s bills on us we paid from time to time, including those to the Bible Society, whose agent he was. It was not that he did not owe them the money, nor was it that we refused to pay them, but because he had ceased to be our agent, drew as our attorney," &c. So that the committee do not deny that they were under obligation to pay the Bible Society according to their established usage.

But without explanation it might be supposed that this sum of 30*l.* owed to the Bible Society, was not due from them, and that Mr

Henderson endeavoured to "obtain" the money to pay it, *dishonestly*, by drawing for a sum which was not due, and that this was the chief reason why, as a matter of course, "it was refused acceptance."

Mr. Henderson, writing to Mr. Crowe soon after the settlement of his accounts with the committee, said, that a *kind of trick* had been played upon him to make it appear that he had no just ground for requiring the Baptist mission to pay the sum due to the Bible Society (see p. 83, July 27).

The 30*l.* "paid in goods" by the *Baptist Mission* when Mr. Henderson's accounts were settled in 1847, was equally due when Mr. Henderson drew a bill of exchange for the payment of it in 1846. That bill as much deserved to be honoured as another *bill of exchange*, drawn by Mr. Henderson, to pay Messrs. Angas and Co., for goods received from their store. This bill of exchange the committee had also refused to honour, as if it were equally "a matter of course;" but, nevertheless, they were obliged, on the arbitration of merchants at Belize, to pay it, as in honour bound to do so. "The transaction was put," says Mr. Henderson, "to the arbitration of merchants on the spot, who decided that the Society was liable to pay, and that I was justified in drawing the bill accordingly. Mr. Kingdon paid the amount" (see p. 75, c. 2).

It is scarcely ingenuous of the committee not to have given Mr. Henderson the advantage arising from a statement of this fact; especially as it seems difficult to show that they had any more reason to say that "Mr. Henderson ought never to have drawn the bill" to pay the Bible Society, than the merchants of Belize admitted them to have to say so of this.

The committee in requiring Mr. Henderson to settle his accounts with Mr. Kingdon, after what they knew of his spirit towards Mr. Henderson, acted without either kindness or consideration; and by still refusing Mr. Henderson power to pay sums due, when Mr. Kingdon, by refusing to pay them, was endeavouring to persecute, harass, and injure Mr. Henderson, was to aid and assist Mr. Kingdon in his unlovely and unchristian course. Such steps as Mr. Kingdon took, whether designed to get Mr. Henderson out of the mission-house before the time appointed, or to oblige him to leave the settlement, or for any other end, must be felt by all to have been very unworthy of countenance and support from the committee of the Baptist Mission.

If Mr. Henderson had not used the power of attorney, he himself, his family, and the church, would, no doubt, have been all violently ejected from the mission premises.

The first steps had been taken for this end; and yet the committee condemn Mr. Henderson for having "recorded" anew this power of attorney, though the object for which it was recorded was to prevent a course so utterly disgraceful.

Their statement as to the "power" having never been used before is quite incorrect.

Par. 26.—"When, twelve months after, Mr. Henderson visited England, and a final statement of account was agreed to, Mr. Henderson engaged himself to pay that bill and another, on condition that the Society left in his hands £28 worth of stationery and medicines, and in Mr. Crowe's hands £16 worth. All these goods had been supplied at the cost of the Society."

"Mr. Henderson then adds (in this final statement of account) that 'there is also due to the Society by him £62 6*s.* 3*d.*—the balance of an amount lent by him, while the Society's missionary, to Mr. Crowe.' A copy of this account Mr. Henderson retained, and it has been published in Belize to correct other statements made there. It will be seen, therefore, that the debt due on account of Mr. Crowe remains, without any set-off; that Mr. Henderson knows it remains; and that the £30 bill (which Mr. Henderson ought never to have drawn) has been paid in goods to Mr. Henderson, who engaged to pay the Bible Society in consideration of his retaining property to its full amount. This settlement is fied from all suspicion of injustice to the British and Foreign Bible Society, by the fact that Mr. Henderson had acted as their depositary in Belize, and that the £30 due was on business account, and for the sale of copies of the sacred Scriptures."—Page 13, line 36, to page 14, line 8.

For the final statement of account, see p. 81.

1. On this subject, Mr. Henderson says, "As to the final settlement of account, the secretary knows that I protested against it before the general committee, having been driven to agree to it that I might stop the report by which the Society was damaging my reputation, that of unsettled accounts. It was this that made me consent to 16*l.*, due by Mr. Crowe, being put to my account, as well as to include the 62*l.* 6*s.* 3*d.* as I did, Mr. Angus giving me to understand that my responsibility extended only to using my endeavours to obtain the amount for the Society. The committee may glory over the disappointments with which they loaded a persecuted missionary brother, when they refused to deliver him out of the hands of their secretary, to afford him any part of his expenses, or the means to enable him to procure some articles of household furniture, in lieu of the sum offered for his transit to the United States. There are English Baptist hearts that burn with indignation at this proceeding."

2. "That bill and another," which "Mr. Henderson engaged himself to pay," were the 30*l.* to the Bible Society, and 7*l.* 3*s.* 10*d.* to the Tract Society; but it is clear that he "engaged himself" to pay them only on the express condition that *the committee*

first paid him the amount, for they put the whole sum to his credit; but in what form? not in money, but "in goods;" and these goods were of such a kind that it was impossible for Mr. Henderson, in his straitened circumstances, to spare them for that end. The goods consisted of the remnant of a stock of stationery and drugs, which Mr. Henderson was led to take on account of the wants of the schools and the people. The original cost to the Society of articles of this kind sold by Mr. Henderson, had been paid over and over again, so that Mr. H. thought that he had abundant reason to expect that the committee would allow him to have the residue as his own perquisite. Mr. Kingdon, however, claimed that residue, and Mr. Henderson at once yielded, only supplying Mr. Crowe and himself with what stationery was necessary for the immediate use of their schools, putting it down as sold to them, preferring to pay for it rather than want it, but with the persuasion that, when Mr. Henderson should refer this with other matters to the consideration of the committee, they would not so rigorously enforce Mr. Kingdon's claim as to require payment. But, again, he was disappointed. A full equivalent was exacted, and the payment of it secured, by leaving Mr. Henderson to pay the Bible and Tract Societies out of these very goods which were needed for other ends, and had been partly used for them. Whether this mode of paying the Bible and Tract Societies was quite fair to them, the reader will judge. The committee, it appears, were as little willing to trust Mr. Henderson to pay a debt to them, as they were to make him a gift. They paid themselves at once for the stationery, &c., with the money they had refused to pay to the Bible Society long before, though Mr. H. seems to have spent the Bible Society's funds on the Baptist Society's mission, and the Bible Society was thus left to wait till Mr. Henderson could pay out of his poverty its long dishonoured claim. Is this transaction "free from all suspicion of injustice?"

3. The circumstances under which the sum of 62*l.* 6*s.* 3*d.* was advanced by Mr. Henderson to Mr. Crowe, have already been in part related at p. 82. It was in 1841 that Mr. Crowe, who had served with Mr. Henderson in mission work, and had for some years received a salary from the Society, was appointed schoolmaster to an English colony then forming in Vera Paz, called Abbotsville, under the auspices of the Eastern Coast of Central America Commercial and Agricultural Company. The small salary he received from them enabled him to preach to Europeans and natives without charge to the Society, with which, however, through Mr. Henderson, he still

maintained his connection; and, in their Report for 1841, he is not only mentioned as occupying that post (p. 32), but Abbotsville, the place where he resided, is classed, at p. 42, as a sub-station of the Honduras mission.

After two years, the enterprise failing, Mr. Crowe's salary, though the agreement was still running on, was not paid to him; and to enable him to continue his labours among the natives, Mr. Henderson, as the Society's agent, supplied his need; but neither on this, nor any other occasion, did he think it necessary to consult the committee before using their funds, expecting, however, to be repaid when the arrears of salary should be forthcoming. This continued above a year, after which Mr. Crowe went to Guatemala on his own account, and to this day he has been unable to recover the amount of salary due to him by the Vera-Paz Land Company. A considerable proportion of the debt so contracted was wiped off by the proceeds of an agency, sustained by Mr. Crowe, for the Honduras Auxiliary Bible Society. A balance of 62*l.* 6*s.* 3*d.*, however, remained when he returned to Belize, after his expulsion from Guatemala, in April 1846.

At that time, Mr. Kingdon, instructed by the committee, made a formal demand for its repayment, urging that, if not paid at once, a time should be fixed for the payment. Upon which, Mr. Crowe expressed his surprise, first, that it should be treated in the light of a regular debt, and, secondly, at the time chosen for such an application; feeling, not only that his inability to pay it then, must be manifest to Mr. Kingdon, but that the part he had felt it his duty to take with the church and Mr. Henderson, in the separation from the Society, had probably drawn down this pressing demand upon him.

He next addressed the committee on the subject, in a letter dated 29th May 1846, entering fully into the circumstances of the debt, his position, and Mr. Kingdon's claim, and begging that at least time might be allowed him: to which he received no reply.

Soon after his arrival in Europe, Mr. Henderson addressed him at Bordeaux, under date, London, 12th July 1847, stating in a note, the contents of which are given at p. 81, that Mr. Crowe's account of 16*l.* 17*s.* 6*d.* of stationery, and this older claim to 62*l.* 6*s.* 3*d.*, were both charged to him; that he had stood out against this, but saw that it would prevent a settlement, and therefore cast the burden on the Lord, leaving it to His future dealings to show why it was so permitted.

Mr. Crowe, on arriving in London, addressed three successive letters to the committee, remonstrating on this subject, and

decidedly objecting to Mr. Henderson's being made answerable for this debt, especially after they had *claimed it of himself* through Mr. Kingdon, and had thus taken it out of Mr. Henderson's hands. In consideration of all the circumstances, he entreated the committee to remit the claim altogether, and thus release a fellow-labourer from the gnawing anxiety of debt.

The committee's replies were such as deeply grieved Mr. Crowe, chiefly because conveying, in a misquotation of his words, what amounted to a charge of dishonesty on his part. He terminated the painful correspondence by sending them, on the 18th of Dec. 1847, a respectful protest against their final decision of the 9th of that month, in which they insist upon considering the money as a *loan* (though it was never considered in that light by either Mr. Henderson or Mr. Crowe), for which Mr. Henderson is responsible, and virtually ratify the offensive construction put by them upon Mr. Crowe's words, of which he had complained.

Why it is stated in "Belize" that this debt "remains without any set off," and that "*Mr. Henderson knows it remains,*" we are at a loss to conceive, unless it be to raise against him the charge, which he so much dreaded, of *unsettled accounts*. As far as Mr. Crowe is concerned, he deeply laments that he has it not in his power at once to wipe off this reproach, if, under the circumstances, it be one. All he can do at present is to reiterate the protest he has made to the committee against their again placing the responsibility of this debt on Mr. Henderson, after they had *claimed it of Mr. Crowe*, who considers that now himself, if any one, should be held answerable for it, and not Mr. Henderson.

Par. 27.—"Mr. Henderson reserves to the last his remarks on the profits which he supposes the Society to have made from the sale of the premises. They have cost, is the substance of his statement, £704 in all, and are sold for £1445. The facts are, that before Mr. Henderson went to Belize, and before the present church was formed, the Society had purchased the chief lot, and had paid about £1000 for it. Since Mr. Henderson has been there, he states in his own accounts, that he has paid for erections, purchases, and repairs at Belize alone, about £1450; the whole of which amount, with the exception perhaps of some £50, he has charged to the Society. The proceeds of his own garden, and his own labours, are in addition to this expenditure. Without reckoning the original price, therefore, he has himself spent of the Society's money double the amount he now states the premises to have cost."—Page 14, lines 9 to 23.

For particulars on this subject, see pp. 25-32.

1. The force of the above paragraph is completely broken by the correction already given. Mr. Henderson *does not say* that "the premises have cost 704*l. in all*;" so

that it is not true that "he has himself spent of the Society's money double the amount he now states the premises have cost," viz., in all. The sums he enumerated represented the *present worth* of sums spent by the Society in *purchases and part of the erections* only. They were as follow:—

|                                                |      |
|------------------------------------------------|------|
| Mr. Bourn's purchase [6 <i>l.</i> too much] .. | £144 |
| Mr. Henderson's ditto .....                    | 60   |
| Recent erections .....                         | 500  |

£704

He allowed nothing as the *present value* of the sum spent by Mr. Bourn in erecting the *building* containing the meeting and dwelling-house, which is of wood, "considering such perishable materials, after upwards of twenty years' use in a hot climate, as being of doubtful value to the purchaser, who appropriated the premises to other purposes than what they had been constructed for" (Oct. 24, 1848).

It is stated in the above paragraph of "Belize," that "the Society had *purchased* the chief lot, and *had paid* about 1,000*l. for it*, before Mr. Henderson went to Belize;" but it appears, by the bill of sale, that Mr. Bourn's purchase of land cost but 138*l.*, which was the only *purchase* he made; so that the statement of the committee, says Mr. Henderson, "is a mistake. The *building* [that erected by Mr. Bourn] and lot together, cost, no doubt, 1,000*l.*, but after upwards of twenty years' use I did not consider the building (a wooden one) to be a tangible article of sale," Oct. 13, 1848. Neither did Mr. Henderson make any allowance in his calculations for *repairs, &c.* "Such outlay," he says, "can surely not be regarded as *purchase-money*."

The above sums, therefore, making in all 704*l.*, were, in his view, the only sums expended by the Society on *purchase or erections*, the *present value* of which represented what, on a rough estimate, the Society might have expected to realize by sale, had it not been for the land *given*, and for the result of Mr. Henderson's *personal labours* and *good management* in the application of funds. But the sum actually realized by the sale was 1445*l.* (see p. 25), being 741*l.* to the gain of the Society, beyond what Mr. Henderson thinks the Society might have expected to realize but for the results of his superintendence. Whether he is right or wrong in the *elements* of his calculation, it is now unnecessary to decide, as we have means of judging of the results of his superintendence, so much more simple and direct, in the amount of 2,420*l.* raised during his agency at Belize (see p. 26). But it is important to have shown that there is no direct contradiction, such as the committee imply, between his statement and

plain facts. He did not say that 704*l.* was "all" that the premises had cost, and has explained the grounds on which he said what he really did say.

2. Mr. Henderson admits that the sum charged to the Society "in all," for the purchase of land, for erections, and repairs during his agency—the "erections consisting chiefly of a school house, with expenses arising therefrom—is 1,450*l.*"—(Letter of Oct. 24, 1848.)

|                                     |        |   |   |
|-------------------------------------|--------|---|---|
| Purchase of land by Mr. H.....      | £60    | 0 | 0 |
| Erection of school-house .....      | 500    | 0 | 0 |
| Spent on repairs, improvements, &c. | 890    | 0 | 0 |
|                                     | £1,450 | 0 | 0 |

The sum of 890*l.* spent in twelve years was for the keeping in good repair, painting outside, roofing, &c., of three two-story houses, and latterly a fourth of one story; occasional filling-up swampy parts, fencing the ground, and making improvements for better accommodation, and in view of increasing the number of agents resident at the station. (Letters of Oct. 13 and 24, 1848.) Mr. Henderson says, "Parties acquainted with the nature of buildings of the sort in this climate, and the rate of expense of labour, will not, I am persuaded, consider the above sum at all remarkable." (Oct. 24.)

3. The committee say, that "the proceeds of Mr. Henderson's own garden and his own labours are in addition to this expenditure;" but they do not deny that Mr. Henderson contributed a handsome sum towards the amount realized by the Society in the sale. Yet the committee were so wanting in generosity towards him, that, notwithstanding this, they would not allow him a penny in money, or furniture, to supply his need, when he left the mission-house. Of the sum realized by the sale of vegetables, 148*l.* was spent on the mission lot (see p. 26), in addition to Mr. Henderson's own labour, which added materially to its improvement.

Besides the part reclaimed from a state of primeval swamp, there was another lawfully annexed from the dominions of the sea; and the whole was so ordered, and planted with cocoa-nut trees, &c., as to be decidedly one of the most superior properties in Belize. How much less a sum the Society would have realized by the sale, had the buildings stood on their original marsh, the committee in England are not competent to judge. No one, probably, in Belize will think that Mr. Henderson has overrated it.

4. Mr. Henderson adds, with respect to the property, "Let it not be forgotten, that no hesitation to renouncing the whole was ever manifested on my part; only an expectation

that, after twelve years of the best part of my life spent labouring mentally and physically upon the premises, I should not be sent off pennyless. Neither would the church have spoken, but for the circumstance of the Society abandoning the country."

The furniture which Mr. Henderson had used in the mission-house, and a part only of which he entreated the committee still to permit him to enjoy, was sold instead, for from 50*l.* to 100*l.*, as Mr. Henderson supposes (p. 69, s. 28). It seems utterly incredible, that one who had laboured so faithfully to increase the value of the mission property, should be left destitute of everything by the very Society which he had thus served.

5. The entire contributions from England spent in Honduras during Mr. Henderson's agency, appear, from the Society's Reports, and from the committee's letter of May 30, 1848 (see "Belize," p. 7), to have been, in round numbers, about 8,000*l.*; the contributions from Honduras, during the same period, 2,420*l.*: making in all 10,420*l.*; the contributions from England being about three-fourths, and those from Honduras about one-fourth, of the whole.

The property sold has realized, for land and buildings, 1,445*l.*; for printing-press, 160*l.*; for Mr. Henderson's furniture, say 75*l.*: in all, 1,680*l.* (see pp. 25, 69). So that, allowing the Society something more than three-fourths, on account of the present value of sums spent on buildings by Mr. Bourn, the contributors in Belize would still have a just claim, according to the proportion of their contributions, to about 400*l.* of the amount realized by sales.

Par. 28.—"When to these facts it is added, that Mr. Henderson's spirit and conduct in connection with these differences, have rendered nugatory the expense of sending out two missionaries, and of supporting them for nearly three years, and have now induced the Committee to incur the further expense of abandoning the station, it can excite no surprise that the Committee deem the proceeds of the sale as on all grounds due to the Society itself."—Page 14, line 24 to 30.

The grievous injustice of the charge, that "Mr. Henderson's spirit and conduct rendered nugatory the expense of sending out two missionaries, and of supporting them for nearly three years," is already manifest. It was Mr. Buttfield's own want of application and of usefulness which rendered his mission nugatory, and Mr. Kingdon's unbecoming conduct and utter inability to keep up a congregation which rendered his so. And the committee kept them there.

Nor is the injustice of saying, that "Mr. Henderson's spirit and conduct induced the committee to incur the further expense of abandoning the station," less apparent; for the committee resolved still to continue

these two missionaries in Belize in June 1846, when Mr. Henderson's spirit and conduct had had all the influence they could, by any possibility, deserve to have on such a resolution (see "Belize," p. 5). Mr. Henderson's spirit and conduct were, at the least, far superior to those of the other missionaries; and if his resolution to *remain at Belize* with the people who loved him and would not let him go, even when the committee abandoned him, be alleged as a part of that "conduct" which induced the committee to sell the property, that reason can only show the wrongness of the deed. Yet that it is so alleged, seems clear; for the committee say, that when they resolved to retain their missionaries at Belize, in June 1846, it was "*very uncertain* whether Mr. Henderson would remain;" and afterwards, when speaking of their resolution to sell the property, they say, that Mr. Henderson had "*resolved* on remaining at Belize," and that "all hope of even decent co-operation was at an end" ("Belize," p. 5).

The adherence of the church to their principles and to Mr. Henderson, rendered it useless to keep the other missionaries there for them; but to allege so delightful and hallowed an attachment between a pastor and people as a reason for selling the property which had been given for their use, and alienating it from that use for ever, instead of "exciting no surprise," has excited in many a surprise which is intense, and we anticipate will do so in still more.

Mr. Henderson says, on this paragraph, that "there are those who, after giving the matter attention, will be inclined to make another name responsible. If the spirit and conduct of one more than another be responsible, I should be ready to put it upon Mr. Angus, the secretary." It seems, however, that everything which the late secretary has done, had the entire sanction of the leading members of the committee; and that it is just, therefore, to view the responsibility as shared by them all.

#### "IV.

Par. 29.—(1.) "A word or two may be added in reference to the other properties in Honduras: and it will be seen that the statements which have been published are calculated to produce a most unfounded impression.

(2.) "Baker's is said to have been '*built by the members and friends residing on the spot, and on land granted by Mr. Tillett, but which is required to be given up to the Baptist Missionary Society.*'—*P. C. Magazine*, 1847, p. 384.

(3.) "At Tilletton, 'the church meets in a neat house built by the friends of the cause there, also claimed by the Baptist Missionary Society.'—*Primitive Church Magazine*, 1847, p. 384.

(4.) "At Freetown, 'the church, in the fiftieth year of the Society, contributed funds and built a house on the Baptist burial ground—to neither of which was one penny of the Society's funds applied, and yet the Committee hold them,' &c.—*Primitive Church Magazine*, June, 1848, p. 177."

(5.) "The charge here is—to the effect, that the committee refuse to allow the church to retain premises built by the members; and both parts of

the charge are incorrect. When Mr. Henderson met the Committee in 1847, he first requested them to give up the Mission House to the church, and then to make over to it the three properties to which he here refers, the particulars connected with which he had recently communicated to the Committee. The Committee, after resolving that they could not comply with his first request, resolved that his second request should be further considered, and that an answer should be sent to him. When these charges were printed, he had a copy of this resolution, and knew that the case was under consideration. As soon as the Committee heard the facts, inquiries were instituted in Belize and in England; and as the result, the Committee resolved in May last to let the three properties to the church at a nominal rental; a resolution to which the Committee were prepared long before to come, supposing the facts to be as they were represented.

(6.) "Whether the other part of the charge is justified will appear. The land at Freetown was given to the Society many years ago by the government for a burial ground, and in 1843 the church built a house upon it as a 'jubilee offering:' to the Society it was supposed, to themselves it now seems.

(7.) "The land at Tilletton and Baker's was given to the Society by private individuals. At Tilletton a chapel was built, costing about £60; to which the Society gave, through Mr. Henderson, £30. At Baker's the chapel cost £98, towards which the Society gave in money and materials £57: in both cases the larger proportion. Both amounts are entered by Mr. Henderson in his annual accounts. To have said that these two buildings were erected by the Society would have been quite as accurate as the present statement. The fact is, that both the church and the Society have aided in erecting them, and the circumstances so far differ from those of the Mission premises, that substantial justice is done both to the Society and the church, by the resolution the committee have already adopted."—Page 14, line 31, to page 15, line 33.

1. "A most unfounded impression." It has been seen that this is an unfounded statement, except as to the Society's gift to Tilletton (Narrative, pp. 27 and 90 to 96; also Reply, p. 116, sec. 1). The statement that the chapel at Tilletton was "*built*," that is *entirely*, by the friends of the cause there, is the only error of which we have been made aware in all that has been published on the "Honduras" side of the case. The chief points are all correct. The property at these three stations had all been *claimed*; that at Freetown had been given up, and was held *unoccupied* by the Society; and though Baker's and Tilletton were under consideration, the requirement that they should be given up had not been actually withdrawn; nor was Mr. Henderson bound to secrecy on the subject. Even now the committee has not relinquished its right to decide whether those for whose use these stations were intended, should occupy them or not. This appears in the proposal to *let* them to the church, accompanied with an intimation that if the proposal was not agreed to, or the present value of the sum *given* by the Society repaid, the committee would "*conclude*" that the church would "make other arrangements" (p. 93, c. 2).

2. The passage quoted as to Freetown is given in such an altered form that part of the meaning of the original is hid, and in most of the twenty-four references made by the committee something of this kind occurs (see p. 68, s. 26). The *fencing of the ground*, and the building of the prayer-house, are the two things "to neither of which was one penny of the Society's funds applied;" and after the words, "the committee hold them," follow "*the house unoccupied*, while meetings are held by the side of it."

It is now admitted that "the land at Freetown was given to the Society," not "for a burial ground" for the Society, although the committee seem willing to bury the Society's good name there, but to it in *trust* for the "Baptists" of Belize (see p. 96, Aug. 31).

The house built on the burial-ground was built for God.

When a similar claim was put forth by the committee, to control the property which the missionaries at Serampore had put in trust; the latter replied that they had "devoted their all to God, but not to men;" and the question was, "*but are you God?*" "I might ask," said Dr. Carey, "when, immediately after the death of dear brother Fuller, the Society was divided, in which half did the Deity inhere? For if God and the Society are synonymous, it is of the utmost importance to determine this point, and *it will be equally important should any division occur hereafter.*"—Letters, p. 18. These remarks happen to be very similar to those of Mr. Henderson as to the "jubilee offering."

In reply to these paragraphs, Mr. Henderson writes,—

"I will begin with FREETOWN: land given for a burial-ground 'to the Society,' to bury the Society in, or the Baptists of Belize? Let any man of common-sense answer. 'Given many years ago?'—Not so many. All the gifts to the Society, so far as I know, were bestowed during my occupation of the station. The other missionaries have been more or less successful in disposing of them. I applied for and obtained the grant, [in 1840] and accordingly made out the titles in the name of the Society. Of the house built upon it as a jubilee offering, 'Belize' supposes quite wrong still, for it was neither 'to the Society,' nor 'to themselves,' *but to God* [that the offering was made];—to the cause of God in Belize, which we hoped that the Society promoted. Their *conduct* and *spirit* have of late been somewhat difficult for us altogether to reconcile with our former opinion of them."

3. TILLETTON AND BAKER'S STATIONS.—"The private individuals who gave the land knew nothing of the Missionary Society but

as viewed through the church at Belize, and the pastor. Could the independence of the church at Belize at so early a period have been foreseen, who does not allow that the property would not have been invested in any way in the Society?

"At Tilletton a chapel was built,' &c. But this is not all the truth. At Tilletton two chapels were built. To the last one only did the Society contribute. The cost of the whole of the first (now the dwelling of the teacher) was defrayed by the friends, consequently the '*larger proportion*' of the expense did not fall on the Society, as stated in 'Belize,' but on the friends, as I always stated, and repeat again.

"At Baker's," it is said, 'the chapel cost 98*l.*, towards which the Society gave in money and materials 57*l.*' 'both amounts are entered by Mr. Henderson in his *annual accounts home*,' so says 'Belize.' But what are the facts? 39*l.* only appears in my *annual accounts home*, and that for Tilletton only. For Baker's, the only sum that appears is 10*s.* for recording Mr. Tillett's grant. In 1840, August 1, I sent a statement of expenses then incurred for the erection of chapel at Baker's, and [said] that money and materials belonging to the mission had been employed; but *in no balance-sheet does it appear*, which is the true account to look to for money expended by me. If any question this, let the secretary produce that account, where Baker's stands in connection with the half-yearly expenditure of the mission, costing the Society 57*l.* or 57*s.* Talk of 'substantial justice' to the church and Society! Substantial injury has been felt by the church almost as far as the influence of the committee goes."

Hence it is plain that the premises were "*built by the members*;" for the contribution of 39*l.* by the Society, to *assist them* in building one out of four houses erected, does not invalidate such a statement. It is also true that, when these statements as to Baker's and Tilletton were made, the committee had not withdrawn their "*refusal to allow the church to retain*" any of the three stations. It was only to be "*further considered.*" So that the committee were wrong in saying that both these statements were "*incorrect*," except only as to the 39*l.* given to Tilletton. Instead of "*a most unfounded*," the statements convey a *well-founded* impression of the facts of the case.

4. The committee speak of "the particulars connected with this property" as having been "recently communicated to the committee" by Mr. Henderson. Some no doubt were; but that the committee were informed by him on all necessary points at the time the property was acquired, is amply testified in the Society's own published Re-



ports.—(See Reports for 1841, p. 32—1843, p. 52; Missionary Herald, Sept. 6, 1840, p. 493—August 1844.)

5. It has been shown in the Narrative, as well as by Mr. Henderson, that "substantial justice" has not been done by the proposal to *let* these trust-properties to those for whose use they were put in trust (p. 96). What that proposal assumed is seen in the right claimed by the committee to deprive the church of the house at Freetown, although the cost was *entirely paid by it*, and although the *ground on which it was built*, and on which the legal title to it depends, was given for the use of the Baptists at Belize, the Society being trustee. Nor does Mr. Henderson's letter, of June 4, 1842, mentioning the erection of this house, (published in the Report for 1843, p. 52), imply that such a power over it was expected to be exercised by the Society. He there says that it had cost 75*l.*, Jamaica currency, (45*l.* sterling), and that "*It was considered as a kind of jubilee offering*;" not naming the Society, but adding, "since [the] receipt of [the committee's] printed circular, we shall comply with that too; the first week in July is appointed to receive gifts from the church." In addition to the erection of this house, 60*l.* sterling was forwarded to the committee, as the jubilee offering of the brethren at Belize.—Report for 1843, p. 52.

6. It was some months after the committee had promised to reconsider the position of Freetown, that Mr. Henderson's statement of March 9, 1848, as to its being held *unoccupied* still, was made. All that time the place was still closed, as it had been for full two years. Can it then be said that Mr. Henderson spoke too soon or too strongly? The statement as to Freetown is the only one of the three for which he is responsible. The others were made on the authority of Mr. Crowe.

Par. 30.—"Some remarks of Mr. Henderson in reference to the missionaries in Belize of a more personal character, it is not necessary to examine. The Committee have reason to think, from the evidence in their possession, that they are all capable of a satisfactory explanation."—Page 15, line 34 to 38.

It is here stated that Mr. Henderson has made "remarks in reference to the missionaries in Belize"—meaning Mr. Kingdon and Mr. Buttfield—"of a personal character:" where, the committee do not say. If they refer to the letters laid before them at the time when they dissolved their connection with him, it is clear that Mr. Henderson's remarks there were of an official character; and his remarks both there and elsewhere are thoroughly sustained by the testimony we have given.

Part of the "evidence" to which the

committee refer as being "in their possession," we have no doubt given; and, in connection with other evidence, it has fully proved how opposite to "satisfactory" is almost every attempt at "explanation" they have made. What then can be expected from any evidence they may yet possess, whether in *Mr. Henderson's suppressed letters*, or others not less credible, but that when examined it will confirm still further the testimony already given.

Par. 31.—"The facts now stated require no comment. They speak for themselves; and the Committee do not doubt that they will amply justify the Committee in the steps they have taken. It may however be asked, why not have given the premises to the church? A question which is best answered by a statement of the case. Here is property worth one hundred pounds a year: the Mission House worth fifty or sixty pounds, inseparable from the chapel, purchased entirely with the Society's money, and for the right use of which the Society is responsible. The church decline through Mr. Henderson to rent it; and they formally decline to purchase it. To give it or to let it at a nominal rental is, in effect to contribute fifty pounds a year to Mr. Henderson's support;—practically to rescind and cancel previous resolutions in reference to him, or to hand over property for which they are responsible to one in whom, as a missionary, they have ceased to confide. Such a step would be taken too as a recommendation of the station under his management to our churches at home: and it would throw on the ordinary funds of the Society all the expense which his conduct has made it necessary for the Committee to incur. If the chapel could have been treated as a separate building without the house, or if the church could have been regarded apart from the pastor, the case might have been changed. In addition to these considerations, the uncertainty of Mr. Henderson's continuance at Belize, the impossibility of obtaining, without legal risks, a satisfactory guarantee for the repairs of the premises or the proper use of them, and the fear that after all the Committee might be constrained ultimately, because they held the premises, to incur great expense in repairing them and even to occupy a station which, but for the property, they would probably have relinquished long ago, have weighed with the Committee, and in their judgment justify the decision to which they have come. Nor is it to be forgotten that there are two churches at Belize; and that if the first has claims on the kindness of the Society, so also has the second. The members of both churches (the Committee are informed) have contributed to the expense of the original station; the members of the second, of course, while connected with Mr. Henderson. By the withdrawal of Mr. Kingdon the second church lose both the chapel and the expense they had incurred in fitting up the second station, and though quite willing to leave the whole property in the hands of the Society, it would not be welcome to them to see it in the hands of one whom they regard as the originator of these divisions."—Page 15, line 39, to page 16, line 33.

1. The facts themselves, faithfully stated it is true, "require no comment;" but they have been so misrepresented by the committee, that there is scarcely a passage in the whole pamphlet which it has not been necessary to rectify by adducing proof that it conveys some impression which it ought not.

2. The committee proceed to answer the question why they "have not given the

premises to the church?" or more correctly, why they have *sold* the premises away from *Baptist use*, instead of granting the *free use of them* to this *Baptist church*? Something more than they had yet said was certainly needed to justify that course. In their very question, however, they assume a wrong position. The premises *had been given formerly* for Baptist use in Belize. The *property itself*, therefore, was not theirs either to *give* or *sell*. They say correctly that "for the *right use of it* the Society" was "responsible." What they have to prove is, that to permit this Baptist church to occupy it was a *wrong use of it*, and to *sell it for a lunatic asylum*, or an episcopal place of worship, and apply the proceeds to ends different from that to which the property had been "*given*," was a *right use* of it.

The committee say that the property was "worth 100*l.* a year." It was valuable, and what is so is too apt to excite a wish to exercise power over it. But this property had been *given to a specific use*, and the committee were not at liberty therefore, however valuable it might be, to use it as they pleased.

Neither had the property been "*purchased entirely* with the Society's money," that is, from England. "Land had been *given*." The committee, too, themselves admit, on the next page, when still speaking of this property, that "the members" of the Strict Church had "*contributed to the expense*" of the station.

The committee say, that the church "*decline to rent it*"—that is, at its full worth. And no wonder, when it had been *given for Baptist use*, and they were the very persons, and the only persons when the other missionaries were withdrawn, *entitled to use it*.

"They formally decline to purchase." "To purchase!"—but *of whom*?—the persons who had *given* the premises for Baptist use? Have those who have *given* anything for a specific use the same power over it as if they had not so given it? The Society has formally ratified the *gifts* made by former committees; and neither the Society nor the committee had, therefore, a right to act as more than *trustees* and *guardians* of what has been so given.

"To purchase!"—but *for what*?—to devote to the *very use* to which the property had been already devoted? Strange, indeed, is it, that such a proposal should ever have been thought of. But though the church declined to *purchase*, they did offer, through Mr. Henderson, to pay 600*l.* as their contribution towards ensuring the continued "right use" of the property, sooner than that it should be sold away from that use (p. 83, c. 2). But the committee nevertheless *resolved on selling it*.

"To give it, or to *let it at a nominal rental*," say the committee, would have been for the Society "*to contribute 50*l.* a year to Mr. Henderson's support*." No, surely not; for as the property had already been *given for Baptist use*, the Society could have no right to derive an income from it by letting it to any one for its full worth, so long as there were consistent Baptists in Belize to use it; and the committee could not say, therefore, that to permit it to be used by those for whose use it was given, was to make a *yearly contribution* out of their ordinary funds to the amount of its yearly value. Chapels and mission-houses are not built with free gifts, to be made a source of revenue. The *use* of this property belonged to Baptists by *previous gift*; and to interfere with that use, by proposing to let it to Baptists or others, either at a *full* or *nominal* rent, was a breach of that "right use" for which "the Society was responsible."

But to permit the Baptist church to use this property, the committee say, while *Mr. Henderson was with them*, would also have been "practically to rescind and cancel previous resolutions in reference to him, or to hand over *property* for which they are responsible"—that is, for the "*right use of which*" they are responsible—"to one in whom, as a missionary, they have *ceased to confide*;" that is (if the reason has any real weight), Mr. Henderson is alleged to be a man so *unworthy of the Christian name*, that both he and the church, so long as he is their pastor, are unfit (though Baptists) to use property given to *Baptist and Christian use*. In order, therefore, to justify themselves on this ground, the committee must allege against Mr. Henderson a charge which has been already seen to be most unfounded, and which would be much more in need of defence than the sale of the premises itself. For it is clear, on the most decisive testimony, that Mr. Henderson is a godly, Christian man, notwithstanding the slanders heaped upon him.

This ground of objection, too, is deprived even of the appearance of *sincerity*, by the fact that the committee *had proposed*, when this was printed, to *let the outstations* to the church at a *nominal rent*, though *Mr. Henderson was still its pastor* (see their letter of May 30, 1848, p. 110); and their objection, if it was founded on principle, applied to these as much as to the other property. To let these to the church at a nominal rental, was, according to their *own views* of duty, as really "*to contribute [some] pounds a year to Mr. Henderson's support*"—as "*practically to rescind and cancel previous resolutions in reference to him, and to hand over property for which they are responsible*

to one in whom, as a missionary, they have ceased to confide," as to let the Belize premises on the same terms would have been. If the church had been obliged to incur further expense for outstations, it would have been able "to contribute" just so much less to "Mr. Henderson's support." But the committee have at length allowed the church the use of the outstations *free*; the conclusion is therefore evident. If Mr. Henderson's character would permit them to do this, it cannot be pleaded as a reason why they could not permit the church to have the free use of the other premises also.

But again; the committee say that such a step "would be taken too, as a *recommendation* of the station under Mr. Henderson's management to our *churches at home*." We should not wonder if this reason has really had with the committee much weight. They have given decided evidence of wishing to prevent any recommendation of the station to churches at home; and some of its members have spoken of any attempt on the part of the Strict Churches to support their strict brethren, even though deprived, as Mr. Henderson has been, of their own support, as an attempt to divide the denomination. A leading member of the committee said, in 1847, when Mr. Henderson was in England, and it was proposed to send out Mr. Forster to Denmark, that if any of the Strict Baptists thought of supporting strict brethren, he and his friends would be a match for them, or words to that effect; and the measures since taken seem clearly to intimate that this has really been one of the ends kept in view. For an account of the measures taken when Mr. Henderson was *recommended* by the committee to the Strict Baptist Convention, see pp. 49 to 52.

The untruth of the statement that "Mr. Henderson's conduct made it *necessary* for the committee to incur" either the cost of sending out and supporting useless missionaries, or of selling the premises, has been already pointed out, as well as the fact that the "ordinary funds" are the only funds on which the support of missionaries and current expenses ought to fall (pp. 134, 135).

The case "might," the committee intimate, have been different, "if the chapel could have been treated as a separate building, without the house" for Mr. Henderson to live in, "or if the church could have been regarded apart from the pastor." The committee only say "might;" but that it *would not* have been different, so long as the church was connected with Mr. Henderson, we have proof in the statement of the secretary, at the annual meeting in 1848, that while it was so connected, the committee did not think it right to appropriate *any of the Society's money to it*. Mr. Henderson,

therefore, is made the grand reason why the church was deprived of the property;—Mr. Henderson, in whose character no such reason exists;—Mr. Henderson, who was slandered by their missionaries, and condemned on those slanders, *un-examined*, on the plea that some were undisputed facts, though everything was disputed by Mr. Henderson (see p. 42, col. 1, and p. 104, par. 7) which could have been a just ground for such condemnation. But if Mr. Henderson had really been a base, bad man, the selling of the chapel away from the church, before any *proof* of his baseness had been given to them, and without remonstrance and warning as to the result of adhering to him, would still have been most indefensible. This statement, therefore, affords no excuse.

The alleged "uncertainty of Mr. Henderson's" stay only condemns the more such *haste* in selling the property, when there was hope that the reason why, as the committee say, they could not permit the church to use it would soon be removed.

But there was an "*impossibility*," the committee say,—"*the impossibility of obtaining, without legal risks, a satisfactory guarantee for the repairs of the premises, or the proper use of them.*" What can this mean? The fear of "legal risks" implies the insufficiency even of a "legal" bond. Do the committee mean, that, while their own honour was so unquestionable and so high that they might be trusted to *hold the property* for its intended use, without any "legal" bond such as a trust-deed, the church could not be trusted even to do necessary "repairs," without the "guarantee" of such a bond, and that even such a "guarantee" could not *possibly* be drawn "without legal risk" that a body so subtle and so faithless might evade it? What "guarantee" did the committee *need* beyond the promise of the church? But, if needed, could not their "nominal rent" plan have *possibly* been made to bind the church as *tenants* to do repairs and use the premises aright? failing which, they could be excluded, and the property resumed; or, if needful to pay expenses, *sold*? Or was it *impossible*, even by trust-deed, to secure the "proper use" of "the premises" "without legal risks," such as would, at least, have been but slight compared with the alternative proposed; that is, *to put them at once to an improper use*, by selling them for a lunatic asylum? A legal opinion is surely not needed to enable the reader to decide.

But if it was not "*impossible*," the committee had still a "*fear* that, after all, they might be *constrained ultimately*, because they held the premises, *to incur great expense in repairing them*," and they could not think that Honduras and Central America

would deserve even the *repair of the mission buildings*, for the sake either of the heathen there, or of any Baptist Christians who might still be found there shining "as a light in a dark place," even though they should need from the Society no more.

They had another fear, namely, that after all they might be *constrained ultimately* "even to *occupy a station*, which, BUT FOR THE PROPERTY, they would probably have relinquished long ago." The committee have a right to say, if it be true, although it is to be hoped that it is not, that they themselves have esteemed the 1,500*l.* worth of mission property in Honduras—a much greater inducement to "occupy the station" than the *salvation of the heathen there*; but surely it is somewhat bold to say that former committees "probably" have been, or that future committees "ultimately" would be influenced by the same rule. And even if some members of the committee speak as having been long in office, and as expecting to be so long to come, one thing is clear, that if there *has been such a probability* of relinquishing the station as they state, there must have been great duplicity in their Reports; for these from 1822 to 1846 speak of no such probability, but continually leave an impression the reverse.

This avowal of a regard for property more influential than regard for immortal souls, is so clearly unchristian, that were it not that the committee utter it themselves it would be a duty to reject it as untrue. It is surely impossible for any Baptist churches in Great Britain to sanction a principle like this. The church in Honduras repudiates it, heart and soul; and if this be, indeed, the amount of care for them which the committee has felt, they give thanks to God that He has, in His good providence, freed them from that care; a care which prized the rafters and boards which the church used for its convenience, far more than the living members of God's heavenly temple, who there approached his throne.

There is yet one consideration more. Mr. Kingdon's church had been dissolved three months; but still the committee say, not that there *were*, but that "there *are* two churches in Belize," and of course they must be *impartial*. "If the first has claims on the kindness of the Society, so also has the second." How very "kind" they have been to the first church, in dispossessing them of the premises, and depriving them of all further aid, is now well known; the committee now ask to be permitted to show just a little "kindness" to the one which is *extinct*. It was dissolved March 13, 1848, and "Belize" was ordered to be printed on June 15, 1848. Two mails had then arrived in England—the one leaving

about two days before the date of its dissolution, the other about the 10th of April, and arriving in England about the 22nd of May—either of which might have conveyed the information. Mr. Kingdon sent one letter, it appears, by the first, and one if not two by the second; for the *Herald* of August 1848 acknowledges three letters from him, dated March 10, April 6, and April 10, probably all received by those two posts. Can it be that he *did not state* so interesting a fact; or that the committee could not suppose that the church had been, or at least would be, soon broken up? Notwithstanding, however, these improbabilities, they speak of the "second" church as *still existing*, and worthy of consideration as likely to exist still. They say that some of the members of the second church, while they were *members of the first*, had "contributed to the expense of the original station;" but as they were members of it no longer, having been either dismissed or excluded from that church, they had, of course, no longer any claim to interfere with property devoted to its use. Their wish, however, is now brought forward, though the wishes and testimony of the first church had been entirely rejected.

Of the statement "there are two churches in Belize," Mr. Henderson says, "a printed card before me, dated the 13th of March 1848, runs thus—'Rosswell Bennet, being in full fellowship with the Baptist mission church at Belize till its dissolution this evening, he is hereby commended most affectionately to the confidence of *any* Christian church which he may be disposed to join, by John Kingdon, pastor.' Ought not the compiler of 'Belize' to have known by the time it was printed that there was but *one* church in Belize—the one cast off by the Society?"

"The second church is made by 'Belize' to say, 'by the withdrawalment,' &c. Again to facts, the church called the second has no existence; there is *no foundation*, therefore, for this pretty specimen of comment on 'these divisions.' The *chief expense incurred* in fitting up the second station was in the article of a mahogany pulpit. On the 22nd of April 1848, one of the members of the late church, Mr. Adams, made *me a present* of this same pulpit, *unsolicited*; and but for Mr. Kingdon *would hand me over also the pews*, in compensation for the non-fulfilment of the Society's grant to us of the fittings-up of the mission chapel, valued at 50*l.* sterling."

The committee, however, say, that "by the *withdrawment* of Mr. Kingdon"—though he still *remains*—"the second church"—though it does not exist—"lose both the chapel"—which it had no claim to use, and

could not therefore be its own to lose—and lose, too, “the expense they had incurred in *fitting up the second station*.”—though this loss, if any, happened long before, when the second station was abandoned, and abandoned without cause, save only to deprive the first church of its home. But the loss was only of the usefulness of these fittings; the second church lost nothing, for they held the fittings of *two* stations, without the means of fully using those of one; while the first church, with crowded congregations, was deprived of all.

The gifts which any members of this second church had made to the *first station* when members there could give no claim to this second church, nor to any individual member, who had been excluded or dismissed from that first church, to object to the occupation of the first station by the first church; for when dismissed, they ceased to share in anything which belonged to the church from which they were dismissed. No wish, therefore, even of the *late members* of the extinct church could claim regard as to the *first station*. The fittings of the *second Mr. Adams was willing to give to the first church*, if the *Society's agent would permit*; and the pulpit, the most costly of them, Mr. Adams did give. Yet the committee speak as if the “will” of these late members had a claim, and a claim supreme among persons in Belize, to guide as to “*the whole property*”; and say that they were *unwilling* that it should be used by Mr. Henderson, although such a feeling, Mr. Adams, a chief donor, must, by his conduct, be considered to *disown*. It is the *Society's agent*, Mr. Kingdon, in whom only such a feeling seems to reside.

The reasons why, as the committee allege, it would be so unwelcome to this *extinct* church to “*see the property in the hands*” of Mr. Henderson, is because “*they regard him as the originator of these divisions*.” So then, the imaginary being given to this church, to its feelings, and its reasonings, was for this: to allege, on its authority, that the committee in thus treating Mr. Henderson was right; and the committee appeal to this dream of its imagination, in opposition to the wish and testimony of a church ten times the size of that imagined in their dream, and of at least equal principle,—the testimony which ascribes to the missionaries who formed the second church—to the use they made of that church—to their endeavours to draw the members of the first church from Mr. Henderson, and drive him away, and to the committee, as their friends and patrons, both the origin and perpetuation of the evils named. Is it possible to conceive of a defence more condemning than such a defence of the sale of the premises as this?

Par. 32.—“The Committee make these explanations with much regret. For many months past unfounded charges have been published in this country, and the Committee have rather suffered wrong than answer them. ‘The series of heartless assaults,’ which Mr. Henderson says have been made on his character by the Committee have consisted exclusively, so far as the Committee know, in showing to friends in answer to their inquiries, the letters of Mr. Henderson and the other missionaries; inquiries which were prompted by his representations. This paper it will be seen is not published. Friends who have read one side of the case and desire to know the whole, can find here the requisite information. A regard for the interest of the Society forbids the Committee to do less; and they are deterred from doing more, by an unwillingness to expose what they would have preferred entirely to conceal.”—Page 16, line 34 to 47.

1. After making such statements as those in “Belize,” is there not reason to wish most earnestly, both on account of themselves and others, that the committee may indeed feel “regret” that they have made them.

2. Whether it be true that “*unfounded charges* have been published” in reference to the committee, by Mr. Henderson or his friends “in this country,” has now been seen; and if any members of committee have thought that they “suffered wrong” on any point of material importance, surely enough evidence has been given to prove that they are mistaken.

“Whether the charges be *founded on truth*,” says Mr. Henderson, on this last paragraph, “is not a matter of doubt on this side of the Atlantic. When Mr. Albert Buttfield was asked to *publish* ‘Belize,’ in the ‘Central American Times,’ of this place, by Mr. Kingdon, he refused admission to it even when he [Mr. K.] offered to pay for it as an advertisement. Whether Mr. Kingdon will print it here, as the Society have done, in pamphlet form, I know not. One thing I am persuaded of, I shall not need to reply to it. The congregations of nine and thirteen, &c. are too well known here. Indeed, as Mr. Coffin remarked, ‘Mr. Kingdon’s congregation consisted of [the people in] his yard. When Mrs. Coffin refrained from going he was compelled to dissolve.’ Mrs. Coffin dissolved the church; as, I am sorry to add, she had much, far too much to do with its original formation, which she now heartily repents of, and now regularly attends with us, although refusing to submit to the discipline of the church.”

He closes his remarks by saying, “I trust the committee will see that my remarks are made solely in self-defence. They are left to speak for themselves. I did think of sending copies of accounts, but see no purpose they would answer beyond the present letter.”—Oct. 24, 1848.

3. The committee state that the charges they

have brought against Mr. Henderson, "have consisted *exclusively*, so far as they know, in showing to friends, *in answer to their inquiries, the letters of the missionaries*;" and that these "inquiries were prompted by his representations." If the reader will refer to p. 49, he will see that the reason the committee give in their resolution of Nov. 25, for *inviting* brethren to read those letters, is not that *inquiries had been made*, but, that as *they allege, incorrect statements* had been published (p. 51), and that Mr. Henderson had been *recommended* by the Strict Baptists to support and sympathy. At the meeting, too, of Strict Baptists on Dec. 10, 1847, invited by Mr. Angus to hear these letters read, he complained that they had supported Mr. Henderson *without first asking the Missionary committee, as they ought, what were the real facts of the case* (p. 50, c. 1). How then can the committee now say that they invited these and other brethren to read the letters *exclusively in answer to inquiries*; though it was distinctly stated, on the very first occasion, that the friends invited had *not made inquiry*, as now alleged. The committee gave currency to the contents of these letters, unexamined, immediately after Mr. Henderson was gone, and without having mentioned their contents to him, though they had the very best opportunity of doing so, and also of examining him as to their truth; an opportunity which they were bound to avail themselves of, or never to circulate the charges there made. But instead of doing so, they *invited* persons to hear them read, and in such a way as to imply that there was too much reason to believe them true.

Was not this to "assault" Mr. Henderson's character in a covert and very unchristian manner; and with weapons, too, so deadly, that if they took effect it must be destroyed?

The secretary also gave countenance to some of these charges, and hinted that money matters especially did not seem to be correct.

But there has been "a series of assaults." There was the unfounded and injurious statement of their Report in 1847 (see Narrative, p. 10); and then their resolution of Dec. 1847 (see p. 12); and the statements made by the secretary, in answer to the inquiries of Mr. Norton and Mr. Crowe, about the same time (P. C. Mag. 1848, p. 414); then the invitation to hear the letters read; then the statements delivered to the committee of the Strict Baptist Convention, Jan. 11, 1848, in proof of the inaccuracy of what Mr. Henderson had said (p. 86); then the statement of the secretary at the annual meeting in April 1848 (p. 88); then the resolution in June to print and circulate "Belize;" then the insertion of injurious statements in the Herald for July, with a promise to answer

further inquiries if made; and, besides these, the many injurious statements which have been made by members of the committee in the intercourse of private life.

Some members of committee, while travelling in Kent in June 1848, informed Mr. Wills, of Ramsgate, and other parties elsewhere, that Mr. Henderson had received the sum of 100*l.* from the Society, on condition of removing to the United States, and that, having accepted it, he immediately returned to Belize, and set up an opposition to the Society's agents. These parties, *who ought to have been well informed*, expressed great surprise when told that Mr. Crowe denied the truth of it, and persisted in the assertion.

A member of committee in London did not hesitate to state to one of us, whom he had invited to his table, in the company of a brother, that he considered Mr. Henderson a dishonest man. This appeared to be a mere impression received while on committee, but unsustained by evidence.

Travelling agents, and other persons more or less connected with the Society, have been busy in England and in Scotland, not only in strenuously denying that the communion question had *anything whatever* to do with the differences, but also in spreading such charges as are made or implied in the committee's pamphlet, and others in which there is even less of the semblance of truth than those, to the injury of Mr. Henderson and the cause in Honduras. Even now, letters are received by us inquiring into the truth of such rumours, and urging the publication of a reply to "Belize." Whether this be or be not a "series of heartless assaults" on the character of a devoted missionary, let others decide.

4. The committee say, "this paper, it will be seen, is not published;" but are its contents less known to those concerned, or less injurious on that account? The profession of *privacy* stimulates curiosity on such a theme. Besides, did not the committee send a notice of "Belize" for publication in the Primitive Church Magazine, and did they not promise, in the Herald for July 1848, p. 104, the information it contains "to *any subscriber*" who might wish to obtain it? Its circulation might be better controlled as an unpublished document in the first instance, but its contents, once known, could not be thus confined. Had it not been for the reasons given at pp. 48—51, we should not have followed in their steps.

This "Reply" is designed for private circulation, not because we wish its contents to be concealed from any one who knows of the charges which have been made, but because we wish to give no needless ground either of accusation or offence.

5. That a "regard for the interest of the

Society" required the committee to print "Belize," will scarcely be conceded now; and though a professed "unwillingness to expose" still more, conveys an impression that the worst is still behind, it is enough to say, that, as the committee are bound as Christians to show cause why they cast off a Christian church or brother, and have had full opportunity, besides being requested to do so; it would have been an unchristian part to have concealed anything, when professing to state privately their real grounds of withdrawal from Mr. Henderson. They have not, however, been backward, but too prompt, to say what they have said against Mr. Henderson, unfounded as it is; can they then have left anything unsaid more credible than what we have disproved? What, in "Belize," they hint at as concealed, these pages have no doubt revealed; so that "the whole case" now may indeed be regarded as "known."

Our end, therefore, is accomplished. Mr. Henderson is approved. Things have been laid to his charge which he knew not. He is worthy of confidence and love.

It is a sad fact, that the committee of the Baptist mission are so deeply involved in the injustice done to him. Would that that fact could be deprived of being. But it could not longer be even hid. It was necessary to prove that these charges were untrue.

God is always with the innocent; he accepts no man's person; with him there is no partiality; the high, the low, the many, or the few, are all alike to him. And such he would have us be: "Follow me." To defend, therefore, the innocent, is always to promote his cause.

"I cast," says Mr. Henderson, "my reply into your hands, in the faith that my gracious covenant God had ends of supreme importance to serve in bringing the mission so fully under the public eye; and my individual conduct in connection therewith I am inclined to regard as of inferior moment." God has, undoubtedly, some intended end, which these events are ordered to fulfil.

Mr. Henderson is not alone in saying that there is need of some reform. "Our mission," says another missionary who has suffered much, "seems out of joint everywhere. May the cause of our depression and decline be speedily sought out, so that a *remedy may be applied* in time to save it from a total wreck." That a state of depression really exists, is admitted even by the committee themselves. (See Herald for Aug. 1849, &c.)

It is to the *churches*, and to the members of churches, that we appeal. It is to them, as having the extension of the gospel specially committed to them, and as responsible to Christ, and to Him alone, for the use made of their gifts and efforts in the promotion of his kingdom. Will they refuse to plead for and show kindness to their injured brethren in "Belize?" Such a refusal would bring displeasure on themselves. To neglect those who suffer for Christ's sake is to neglect Himself: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." But not the least act of kindness and sympathy can be shown towards them, but he will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

*In the Press, and shortly will be Published, in crown 8vo.,  
price 3s. 6d., with a Map.*

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# THE GOSPEL IN CENTRAL AMERICA:

CONTAINING

A SKETCH OF THE COUNTRY—PHYSICAL AND GEOGRAPHICAL—  
HISTORICAL AND POLITICAL—MORAL AND RELIGIOUS.

WITH A HISTORY OF THE

BAPTIST MISSION IN BRITISH HONDURAS,

AND THE

INTRODUCTION OF THE BIBLE AND SCHOOLS INTO THE SPANISH-  
AMERICAN REPUBLIC OF GUATEMALA.

BY FREDERICK CROWE, OF GUATEMALA.

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**The Profits of the Work to be given to the Honduras Mission.**

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\*.\* *Subscribers' names will be thankfully received by Mr. Norton, Egham; Mr. R. Dunning, 13, Thornhill Terrace, Barnsbury Park; Mr. G. Inglis, 24, Middleton Road, Kingsland Road; Mr. J. Oliver, 3, Newington Causeway, Surrey; Mr. Patrick Wilson, 2, Queen Street, Edinburgh; Mr. J. McDonald, Bookseller, Aberdeen; Mr. J. Smith, 173, Trongate, Glasgow; Mr. W. Paxton, Woolmarket, Berwick-on-Tweed; Mr. T. Dawson, Pastor, Bacup, Lancashire; Mr. Fish, Bookseller, Accrington, Lancashire; Mr. Thompson Oliver, 7, Dundas Street, Monkwearmouth Shore, Sunderland; Mr. W. Barnes, Pastor, Trowbridge, Wiltshire; and Mons. L. R. Delay, Agence Protestante, 34, Rue de Rivoli, Paris.*

LONDON: STEWART AND MURRAY, OLD BAILEY.



# FREDERICK CROWE,

## THE

### MARTYR MISSIONARY.

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REV. FREDERICK CROWE died on Sunday morning, November 7, 1858, in New York, a martyr for the word of God. No man has done more than Mr. CROWE in the work of procuring a faithful version of the Scriptures for the Spanish race. In 1856, he had the satisfaction of seeing for the first time a beautifully revised copy of the Spanish New Testament, complete—an object for which he had twice crossed the seas, to visit Christians in Great Britain and in America, and for which he had toiled with heroic faith and unwearied patience for ten long years. The work was begun in Great Britain, but was consummated through the American Bible Union. Many thousands of copies of the New Testament or portions of it, had been put into his hands for distribution ; and the people of Central Spanish America were just beginning to receive the Word of Life through him, with great joy. His success maddened the priests of the Roman Catholic Church, who have persecuted him with the most cruel severity. They have driven him from one city to another. They have put him in prison, and subjected him and his wife to personal injuries ; exposing them alike to hunger, and nakedness, and peril ; and finally they drove him from the field of his labors, broken down in health, weak with suffering, and penniless.

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It was in this condition that he, with his wife, a native Spanish woman, who had renounced Popery and embraced Christianity, and

had joined her fortunes with those of Mr. CROWE, reached New York on the 28th of October. He came at once to the rooms of the American Bible Union, in the meeting-house of the First Baptist Church. He and his wife were weak and hungry, and suffering from disease. They were poorly clad, and had not enough even to pay the driver's fare from the steamer to the Bible Union Rooms. They were at once kindly cared for. They were placed in the rooms of a hotel near by, till permanent accommodations could be provided. The proprietor, Mr. C. S. Matthews, with his family, extended every care that kindness could suggest. Rev. Dr. Shepard and Dr. Joslin used their medical skill. But all was vain. He gradually sank until death released him. He died peacefully, conversing to the last about the glorious work of giving the Bible to the benighted Spanish race, glad that he had been accounted worthy to suffer for the word of the Lord, and has gone home to receive his crown—the crown of a martyr.

The Board of the American Bible Union met on Monday. Rev. Dr. Baker presided, and Rev. John Bray led in prayer. They resolved to attend the funeral in a body ; to assume the necessary expenses of his sickness and burial ; passed appropriate resolutions ; and appointed the following brethren as a Committee to prepare a suitable statement of the facts, and an appeal in behalf of the widow, viz. : Rev. John Bray, Rev. W. S. Hall, Rev. C. A. Buckbee, Rev. J. Q. Adams, and John B. Wells, Esq.

The members of the First Baptist Church, especially the sisters of that Church, always ready to do something for Jesus, surrounded the widow, and made the case of this their exiled sister for Christ's sake their own. They have cheerfully clothed her, and will do all in their power for her future comfort. Brother CROWE, as his dying request, asked that the Bible Union would see that his wife were protected and tenderly cared for, and that she should receive an English education, and be prepared, if God's providence should open the way, to return again to do good in her native land.

The funeral services of Mr. CROWE took place in the meetinghouse of the First Baptist Church, New York, on Monday, November 8, 1858, at half-past one o'clock. The commodious church edifice was early filled by members of the Bible Union, citizens and strangers, ministers and Christians of various denominations, who took a deep

interest in the services, and frequently evinced their sympathy by copious tears, when allusion was made to the treatment which the deceased had received in Spanish America. The remains were placed in a coffin in front of the pulpit, and a brother of the deceased, with the widow, sat near by. The coffin bore on its plate this inscription :

**FREDERICK CROWE,**  
A MARTYR MISSIONARY,  
BANISHED  
FROM CENTRAL SPANISH AMERICA,  
FOR CIRCULATING THE HOLY SCRIPTURES.  
**DIED**  
IN NEW YORK, NOVEMBER 7TH, 1858.  
Aged 39 Years, 9 Months.

The hymn commencing—"Why do we mourn departed friends,"—was sung by the congregation. Rev. S. Remington read a selection of Scripture. Prayer was offered by brethren Rev. W. S. Hall, and Dr. S. Baker. The President of the Bible Union, Dr. Armitage, and the Secretary, Brother Wyckoff, were detained from attendance by previous engagements in Philadelphia and other cities, on behalf of the Bible Union. Rev. A. K. Nott, Pastor of the First Baptist Church, addressed the congregation. He was deeply affected, and spoke from a full heart. The following is a condensed account of his remarks :

MY FRIENDS :—You have gathered here for the burial of a martyr. I thought that the martyrs were dead and buried before my day. I did not suppose that I should ever be called upon, and that standing upon the soil of my own free country, to make an address over the body of a martyr, one who just as really laid down his life for the truth, as did any of the heroes of the early Church. This feeling oppresses me, and absorbs almost every emotion. I hardly have patience to dwell upon the fine qualities, the intelligence, the Christian virtues of the man, to recount the work in which he was engaged, to remark upon the loss which the Church has sustained, or even to speak words of consolation to the few kindred who are here to mourn him, because every other consideration is swallowed up in the one thought—that I look upon a martyr. But, since it is demanded of me, I must turn away from such considerations, and, as you are strangers, tell you who and what he was, who now lies in death before you, and what brought him here.

The Rev. FREDERICK CROWE was the son of a British subject, and was born in Belgium, in 1818. His father afterward removed to Bordeaux, in France. We first hear of the son as a youth of seventeen, when he embarked in England as an

emigrant to Spanish America. But by a remarkable providence of God, the ship was turned from her destination, and he was landed at Belize, a city of Honduras, the only place within thousand of miles where there was a Christian teacher. Here this youth, Christless as yet, met Mr. Henderson, the Baptist missionary, and was converted to God. For four years he gave himself to labor in the Gospel in that city, in connection with school teaching. Then he repaired to Vera Paz, to the colony to which he had originally embarked. He came to them as a Christian and a teacher. Here he acquired the Spanish tongue, and so long as the colony endured, was safe in distributing the word of God. When, three years later, the colony failed, abandoned to the ignorant fanaticism of the native priesthood, he maintained his post amidst a storm of persecution. Proceeding to Salama, the chief town of Vera Paz, at the public fair he sold or gave away the Scriptures to the crowds who eagerly pressed upon him from the villages and from the mountains. Of these adventures he gave a graphic account in a speech before the American Bible Union, at the Anniversary of 1853. Amid denunciation from every pulpit, and privations of every sort, he bravely pursued his work, to the peril of his life. Once he was rescued from death only by the breaking out of a revolution. In 1846, forced from the country to Belize, there imprisoned, he returned to Europe, both to obtain protection, and to secure, if possible, a truer Spanish version of the Scriptures. The only one then in circulation was a translation of the Vulgate, and of course was grossly imperfect.

His mission was crowned with the highest success. The Rev. Wm. Norton, Senor Don José Calderon (a Spanish professor of high repute), and another Spanish scholar, a member of the Royal Academy, gave themselves ardently to the task, and achieved a work which has won the unqualified admiration of the *élite* of Castilian scholars. Mr. Crowe visited this country, where he was warmly received. The Rev. Dr. Storrs, A. S. Barnes, Esq., and others, became especially interested in his endeavors. The Spanish Testament was issued by the American Bible Union. Laden with this rich treasure, and supplied with funds from their treasury to defray his expenses, he returned to Spanish America in 1853, and engaged with new hope and ardor in distributing the *pure* word of God. Declining support from others he has sustained himself upon his field. To that work he gave his property, his health, and, as you see this day, his *life*.

Reluctantly, we are hastened to the closing scenes. In May last he went to San Miguel, in order to distribute the word of God, and, as was his custom, attempted to procure a booth or place for the sale of the Scriptures, but he encountered a great deal of opposition from the curate of the Roman Church in that place. However, he found a suitable locality, and that under the protection of the law, and FREDERICK CROWE stood up to distribute the word of God. He raised no tumult; there was no public meeting; he held no service for worship: he simply stood under the rights of the constitution of the country to distribute the word of God to citizens and to others, who, of their own voluntary will, would purchase or accept of a copy of the Scriptures.

At the instigation of the priests, a furious mob was raised against him. Dragged before the local magistrate, he appealed to the chief ruler at San Salvador. On his journey thither, he stopped, exhausted by hardships, at the house of a friend, and utterly unable to proceed, fell upon a sick-bed. From his bed he was dragged by officers, under warrant of the Governor, despite the intercessions of his friend,

and assured *beforehand* that an appeal to the British Consul would be scorned. Nevertheless, for the honor of his country, he made an appeal for protection, as a British subject. The Consul, Henry Grant Foote, *Pontius Pilate*, denied it, repudiating his claim to British citizenship, notwithstanding he had himself previously acknowledged it by an official act. More than this, he mocked at it, and himself denounced the persecuted missionary for the alleged crime of distributing a Protestant Bible in a Catholic country. This correspondence, published in the *Herald*, Nov. 6, brings back to me the heroic Paul. Mr. Crowe, in a spirited reply, reminded the recreant Britisher of his duty. For the authority of his own course, he refers him to the Saviour's last commission; he bids him recall the history of England, when Tyndale did for her what he now tried to do for Spanish America, and concludes by a solemn appeal to his Queen, and lastly to his God, before whom both would shortly give account for their respective acts. To that bar the one has already gone. There the other will one day meet him face to face. We can well afford, therefore, to dismiss him from ourselves.

The last scene in this painful tragedy is brief. The sufferer was taken by force to Acajutla, a sea-port, whose name will henceforth be consecrated in the history of martyrdom. He is cast into a sickly dungeon, his young Spanish wife a sharer of his wretchedness. There they are abandoned to die. From the horrors of starvation they are saved only by the secret interference of a kind Frenchman. After weeks of confinement, he is forced on board ship. A dreary voyage lands the helpless exiles at Panama. In the Providence of God, yet merciful, some boxes of Testaments, detained at Panama on their way to him from this city, served to identify him to Christian people, who procured him a passage to New York. The exile sought a refuge here. He found it—in a grave.

About a week before his death, on a cold, wet day, a coach might have been seen to draw up in front of this meeting-house. Its occupants were a slender, wasted, thinly-clad man, with but a straw-hat on his head, and, by his side, a dark brown young Spanish girl, unable to utter a word of the language of the strangers here. They alight, and are assisted to enter this building. A kind friend pays the coach fare, for which they have not a penny. They entered one of the rooms of the American Bible Union, in this house, and there sat down by their scanty baggage, until some suitable provision could be made for their immediate wants. How many of you would have coveted the honor of making that provision! Until a more permanent abode could be selected, rooms were engaged for them in the hotel on the opposite side of the street. After entering that hotel, Mr. Crowe went not from it again but once; and that was when brethren Wyckoff and Buckbee accompanied him, through wet and cold, to procure raiment for his shivering body. When he returned again to his lodgings, he came not forth till you brought him in hither—a martyr released from his sufferings for the truth.

While his life was ebbing away, he delighted to converse about the progress of the Gospel in Spanish America. What are the tidings? How does the work of the Lord prosper in Central America? were his oft repeated questions to the friends around his dying bed.

And there by his side, unmurmuring, sat his young wife, speaking in tender accents only to him, and he alone able to converse with her. There she watched over him, her heart torn with anguish, until just before the dawning of last Sunday morning, when the struggle was ended, and his spirit was wafted on high.

Mr. Nott then addressed the brother of the deceased in a most affecting manner, and through an interpreter, amidst the tears of the entire assemblage, spoke a few words of consolation to the young widow who sat closely veiled beside the coffin :

"My sister in Christ, we look upon you here to-day as our sister. We are your friends, because we are Christ's friends. We rejoice that by the teaching of this good man (pointing to the remains) you yourself were led to the truth. We rejoice that you have found the Saviour. It is a great honor that you have been permitted to share in his toil and his sufferings for Christ. Your heart, you have said, is breaking ; but the Lord Jesus will heal it. He will wipe away all your tears. You say that you desire the conversion of your friends. Perhaps the death of your husband may be the means of leading them to Christ, and perhaps one day you may be able to return to them, and tell them of the Saviour. You have the sympathies and prayers of all who love Christ, and they are very many in this country."

During the delivery of these remarks Mrs. Crowe wept bitterly, and the majority of the assemblage were bathed in tears.

The brethren of the American Bible Union were next addressed :

You are honored, my brethren, in surrendering such a witness for the truth. You have lost one of your most highly-valued laborers. You will think of no one that can fill his vacant place. But let not this loss dishearten you. 'The blood of the martyrs is the seed of the Church.' His life gave the Gospel to thousands : his death shall send it to tens of thousands.

His own words, in reply to the British Consul's refusal for protection, are prophetic. The land from which he was exiled shall yet become enlightened. The word of God, which he sought to give to its benighted sons and daughters, cannot be bound. From his silent lips shall go forth a voice—from his clasped hands a power—and from his clogged heart an impulse, that shall not die. Other laborers will take his place. Other feet will tread in his footsteps, and other hands will scatter, broadcast, the seed of the kingdom, until every poor man, every cottager, and every muleteer, shall possess a copy of the word of life.

The friends as well of civil as of religious freedom, mourn together around this good man. Otherwise, what means this vast assemblage, gathered before this corpse? Much, doubtless, is due to natural sympathy for suffering strangers. We thank you for it. But this does not justice to your hearts. You want to do more than condole. Tears do not satisfy you. No ! There is a rising impulse in your hearts, which, could it spring to your lips, would make them say—"Would that this man had been an American ! Would that he had belonged to *my* country ! Then this voice should never be still, nor these hands inactive, until *redress* should be obtained !" But let us have patience, my friends. Look to God, and give Him no rest until that dark country be enlightened. It will be ! The shattered States of Central America *shall* be opened to the Gospel. Their benighted inhabitants, almost our own countrymen, *shall* receive the truth. You will pray for it, and labor for it, and God will perform it.

And is there any one whose life has hitherto been spent in vanity? Be rebuked by the nobleness of his life ! Come, gay worldling ! stand a moment beside this coffin, that we may see how vain, how hollow, thou art ! And, from this hour, begin to live for a nobler purpose.

"And now," concluded Mr. Nott, "we bid thee farewell ! Thy spirit is in glory. Thy dust we return to dust until the resurrection. Rest thee ! Rest with our be-



loved Judson; rest with Tyndale and Wyckliffe, thy countrymen; rest thee with Peter, with Paul! Rest thee with Jesus! Thou martyr missionary, farewell! Stranger voices say it; many strangers' tears drop into thy grave; many strangers' hearts ache for thee! It is all we can do—Farewell!”

Mr. CROWE's remains were buried, November 9th, in Hackensack, N. J.

## ACTION OF THE AMERICAN BIBLE UNION.

The Committee appointed by the Board of the Bible Union, have adopted the following resolutions and appeal:

### RESOLUTIONS.

*Whereas*, Rev. FREDRICK CROWE (deceased) has, for the past twenty years of his life, been a most exemplary Christian, and devoted fellow-laborer with us, in circulating the word of God among the Spanish Catholics of Central America;

And *whereas*, He was thereby subjected to the most arduous toils, self-denials, distressing privations of friends, home, food, raiment, and protection; besides which he was subjected to outrageous treatment, alike by priests and people, Church and State, and at length fell a victim to their fury, persecution, and hate for Christ's sake and the gospel's: Therefore

*Resolved*, That we cherish for our late beloved fellow-laborer the tenderest remembrance of his consistency, piety, firmness, and faithful devotedness, in the midst of opposition and perils, to our common Master's service in life.

*Resolved*, That having left a beloved Christian wife and brother, and other relatives, to mourn his loss, we do hereby express our deep sympathy and condolence with them, and offer to God our united prayers, on their behalf.

By the character of our brother's life, and the cause of his death, both they and ourselves have come into possession of relationship with the glorious number of "martyrs for the testimony of Jesus and the word of God." In this it becomes us to rejoice:—

“Blessed are the dead that die in the Lord!”

We doubt not that he is “henceforth *blessed*, and that his works will follow him.”

### APPEAL.

The late Rev. FREDERICK CROWE, the martyr missionary, who laid down his life in laboring to disseminate the pure word of God in Central Spanish America, has committed a sacred trust to the hands of the lovers of Christ, and the friends of civil and religious liberty in this country. His wife, a youthful Spanish Christian, converted to Christ through his instrumentality, and the sharer of his late trials and persecutions, is left among us, a bereaved stranger in a strange land. Driven from her home and friends and native country, as well for her love of the Bible and the Saviour therein revealed, as on account of her devoted attachment to her noble-hearted husband—rendered destitute by the oppressive and persecuting tyranny of the enemies of the Truth—cast by the kind Providence of God among a Christian people, and committed in full confidence by a dying martyr to our sympathies, protection, and care—her case presents an irresistible appeal to every lover of Christ and humanity. To this appeal we feel assured thousands of Christian hearts will respond.

Mrs. Crowe has been placed under the charge of the brother of the deceased at Hackensack. Friends of the Bible, shall we not sacredly cherish this widow of our martyred brother?

Donations for this object may be forwarded to C. A. BUCKBEE, Assistant Treasurer of the American Bible Union, No. 350 Broome Street, New York.

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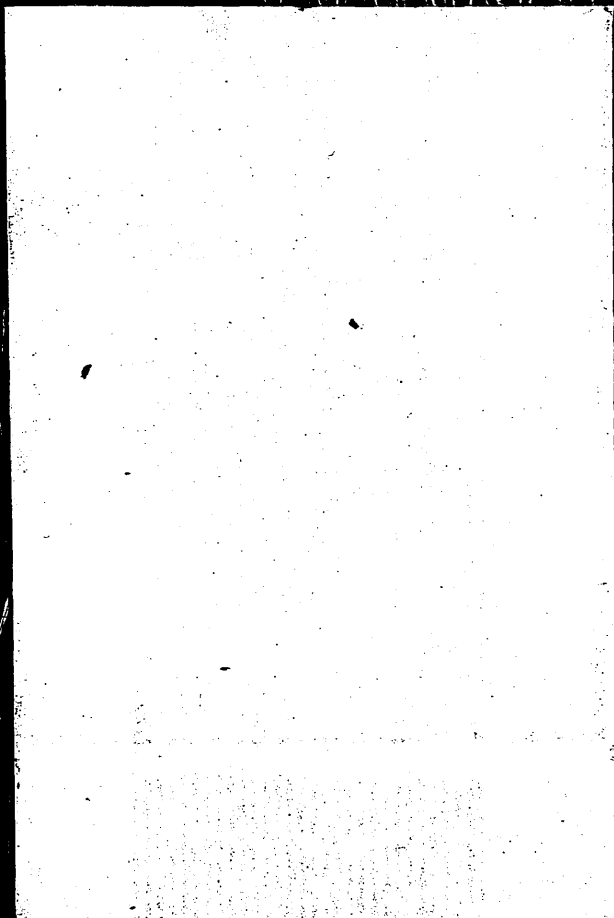
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